

An International Baptist Magazine

MISSIONS

Periodical

VR

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MAR 2 1945

DETROIT



The church proclamation "The Church is a Just and Durable Peace,"
in session at Cleveland, Ohio, January 16-19, 1945. See page 148-152

In This Issue

BACK FROM NORMANDY WITH A SHATTERED LEG

By Sergeant Herbert L. Hackett

Volume 36
Number 3

MARCH
1945



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Let's Re-enlist this Young Man!

THIS ex-service man, lately returned from overseas is home again . . . and is taking his little daughter to church. What kind of a welcome awaits him? Will he be made to feel that the church wants and needs his loyalty and his service? Above all, will he find a consecrated, vigorous church to which he will be glad and proud to belong?

Herein lies the great responsibility and the great opportunity of our churches today. The program for returning service people has now become the most important part of the Christian Ministry to Service Men and Women conducted by the Home Mission Societies, through the World Emergency Forward Fund.

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NORTHERN BAPTIST CONVENTION

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THE QUESTION BOX MARCH

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. How many Negroes go into the ministry each year?
2. Who is M. T. Rankin?
3. What is more a trend than a situation?
4. Who is president of the Federal Council of Churches?
5. The gospel has to make its way in spite of "what"?
6. Who is Director of the Julius Rosenwald Fund?
7. Who are not entitled to food ration cards?
8. What church was built without aid from American Baptists?
9. What is open from seven in the morning to seven at night?

Note that the current contest began with September and runs through June, 1945, and is open only to subscribers.

10. Who was camp physician at Green Lake last summer?
11. What world conference met in Oxford in 1937?
12. Who died in India on January 8, 1943?
13. What is represented by the letters C. R. U.?
14. What will be observed on Sunday, April 15?
15. Who arrived in the U. S. in December, 1944?
16. Who is a citizen of Argentina by birth?
17. Who addressed the Student Volunteer Conference in 1932?
18. How old is little Thelma?

Rules for 1944-1945

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until July and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1945, to receive credit

WHO'S WHO

In This Issue

Paul H. Conrad is Administrative Secretary of the World Emergency Forward Fund.

Charles S. Detweiler is the Home Mission Secretary for Latin America.

Bertha Grimmell Judd is a former President of the Woman's American

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

HORACE H. HUNT, Business Manager

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Vol. 36

MARCH, 1945

No. 3

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Baptist Home Mission Society, and the wife of O. R. Judd, former Treasurer of the Northern Baptist Convention.

Herbert L. Hackett is a sergeant in the United States Army, assigned for

duty at the Borden General Hospital in Chickasha, Okla.

Naomi Newell is a missionary of the Woman's Home Mission Society, at Weirton Christian Center, Weirton, W. Va., in service since 1943.

The Immovable Obstacle

CARTOON NUMBER 119 BY CHARLES A. WELLS



THERE is a dangerous trend in the world today toward a return of the old, war-breeding systems of international power politics. It begins to look as if the world after the war is to be ruled by three great nations, thus confirming what LIFE magazine said in an editorial some months ago:

It is power, naked and unashamed. . . . Expediency is the favorite tool and national power the prime post-victory objective. . . . The world is to be dominated by Russia, Britain, and the United States. . . . Peace is to be the continuation of victory by armed might.

Strongly opposing this trend is a powerful obstacle, the global Christian conscience. In the United States this was expressed recently in the actions at the Cleveland conference on "The Bases of a Just and Durable Peace" (See pages 148-152), supported by brave pronouncements of other Protestant and Catholic leaders and by the prayers and voices of millions of their fellow churchmen. Thus the Christian forces of the world must continue to stand immovably for a new world order, a peace founded on justice, tolerance, and truth, and not on schemes of economic domination buttressed by nationalistic propaganda, or on systems of imperialism maintained by armed might.—CHARLES A. WELLS.

IT WAS VERY LATE

► Owing to wartime shortage of manpower at the printing plant, the February issue was unavoidably delayed. It is probable that this issue will likewise be somewhat late. MISSIONS regrets this exceedingly, but hopes that all readers will patiently understand.

R. Dean Goodwin is Home Mission Secretary of Public Relations.

Stanley I. Stuber is Publicity Secretary of the Council on Finance and Promotion.

Jesse R. Wilson is Home Secretary of the American Baptist Foreign Mission Society.

Paul W. Starring is Associate Pastor of Calvary Baptist Church in Denver, Col.

A Grand Beginning of the New Year

For the second time January crossed the 5,000 total in subscriptions received, the month producing 5,412 as compared with 5,047 in January, 1944, a net gain of 365 for the month.

The score: 135 months of gain and 6 months of loss since May, 1933, almost 12 years ago.

To all subscribers a special word of appreciation is due for their patience. Labor shortage, congestion in mails, train wrecks, and other factors beyond the control of any magazine management in these war times, have produced delays.

Moreover, in order to live within MISSIONS' paper tonnage quota it will be necessary to use lighter weight paper, perhaps of poorer quality, and doubtless again make a reduction in the number of pages in the next two issues.

MISSIONS is confident that its friends will understand.

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Rev. Vernon L. Shontz,
Central Baptist Church,
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LETTERS

From the Editor's Mail Bag

Although you made the statement editorially some time ago, even at this late date I write to take exception to your criticism of the name of the new Baptist foreign mission society. You argued that the name "Conservative Baptist Foreign Mission Society" was a misnomer inasmuch as it implied that all Baptists who did not support it were not conservatives. Apparently you had forgotten for the moment the time tested warning to those who inhabit glass houses. The name of the society you are defending is "American Baptist Foreign Mission Society." By your own unique reasoning this name would carry the implication that all who did not contribute to it were not Americans!!! In the field of logic this is known as *reductio ad absurdum*. If this letter is published among the Letters from the Editor's Mail Bag, I trust that honesty will compel the appending of an editor's note admitting the absurdity of your argument.—Rev. J. Edward Hakes, Gallipolis, Ohio.

NOTE.—Reader Hakes has apparently misunderstood MISSIONS' editorial (page 96, February, 1944). The particular sentences to which he refers read, "The new foreign mission society's title, 'conserva-

IT IS ALMOST SPRING

THIS early morning picture of a campus view suggests that spring is almost here. The last sugar snow of the year has fallen on the campus and is seen through the arch of Stott Hall. The college janitors have just had time to brush it off the walk to allow the early class to come. The sharp shadow indicates that it is time for the 7:45 class to begin.



A VIEW OF THE FRANKLIN COLLEGE CAMPUS THROUGH THE STOTT HALL ARCH

By afternoon the last of the snow will have disappeared. When spring comes, it is the best period of the college year. Then will come graduation, the summer semester which opens May 14th, and again the fall with a new entering class. Will you be a member of that new class?

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tive,' is unfair in its implication and inference that the existing society is 'liberal.' . . . For 130 years the American Baptist Foreign Mission Society has served ALL Northern Baptists—fundamentalists on one extreme, liberals on the other, and the great in-between hosts of conservatives and progressives." The Editor's logic was not a *reductio ad absurdum*. "American" implies geographical locale and restriction of missionary appointment to Baptist American citizens (with occasionally an exception), while "conservative" on two counts is a misnomer. It implies that the "American" society does not appoint conservative missionaries, for it does so appoint, and it conveys the erroneous impression that any "conservative" Baptist may be appointed by the new society as missionary, officer, or Board member, whereas only "fundamentalists" who annually sign the new society's creed are eligible.—ED.



Congratulations on your editorial "New Year Disillusionment." All courageous, religious publications must speak out clearly against the sell-out of small nations in this growing world imperialism. How righteously indignant we were during the first World War when the Kaiser declared certain treaties to be scraps of paper. How easily our leaders have set aside their high-sounding policies which because they were not treaties were even stronger in popular sentimental value, and relegated them to the scrap-of-paper category. You are one of the few editors who has spoken a defensive word for Finland, Latvia, Estonia and Lithuania. I do not recall that either the President or the Secretary of State has ever mentioned the dual rape of these little, godly, Protestant nations. Poland has had some defense because of the strong Catholic group here and elsewhere. So I thank God for your courageous virility. More power to your

CHRISTIAN COLLEGES IN TIME OF WAR

The war has laid a heavy hand on the American college and particularly on the denominational institution, causing decline in student enrolment as young men are summoned into military service, and reduced income from tuition fees and endowment funds because of lower interest rates.

Nevertheless even in time of war the institutions featured on these pages are determined to do everything that resources and faculties permit to furnish proper training for the young people enrolled in them as students.

Theological seminaries, colleges, schools — all heartily deserve Baptist support. They can be recommended with confidence to any young people in your church who hope to enter college in September or who are thinking of the ministry or of entering missionary service.

pen in these dark, vacillating and compromising days.—*Rev. William Ward Ayer, New York, N. Y.*

I rise up and call you blessed for giving us a magazine without peer in the field of missionary literature. You are serving the Kingdom of God well! In view of your recent articles on the Japanese-Americans, you might be interested to know that our church has a Japanese-American girl on its staff. At first employed temporarily as Church and Sunday School Secretary, she recently was appointed as permanent assistant to the pastor by unanimous vote of the church. Besides her office work she is leading in some of our educational activities, doing some calling, and is the director of our Week Day School which is a combined effort with the Lutheran and Presbyterian churches. Her influence, at a time like this, is beyond measure. As pastor I am exceedingly proud of my people!—*Rev. Lee Shane, Collingswood, N. J.*

I have been a subscriber to *Missions* for many years. It is the best source of missionary information easily available and I always eagerly awaited each copy. But for the past few months I have opened each copy with dread and have read it with increasing disgust. By quotation, insinuation, and criticism, you have stirred the whole denomination into an uproar over the new foreign mission society. You, who have had most to say about harmony, peace and tolerance, have been the first to squeal loudest at anyone who happens to differ. And now you seem to be be-

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ginning the same reprehensible policy over an action of the Southern Baptist Convention. Can you not see that the non-Christian world knows it is

not the principle involved which causes controversy, but prestige and money? Are not both Northern and Southern conventions supposed to be

serving the same God? Does the Almighty care about a map and whether Arizona and Southern California are painted gray or white? If you follow this former policy the whole denomination will likewise be in an uproar

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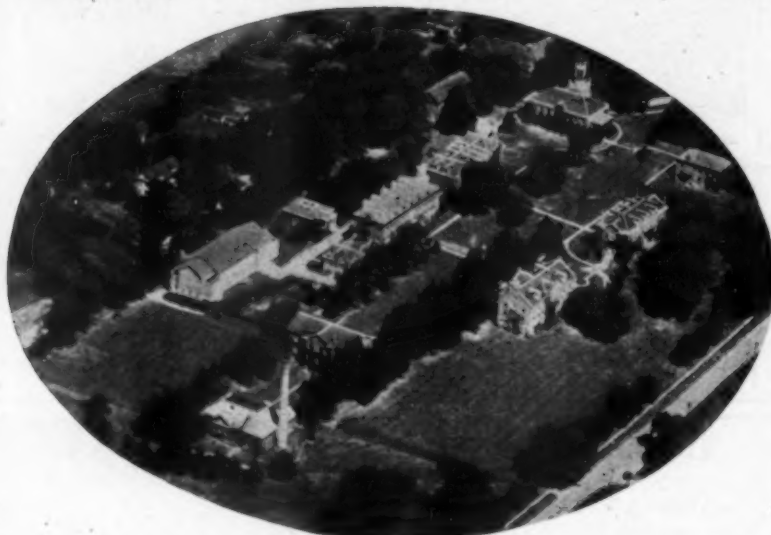
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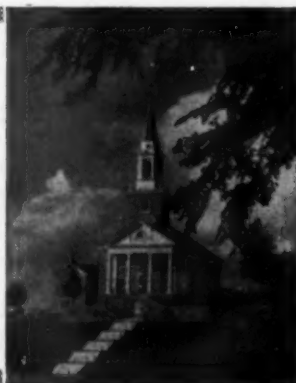
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over this! I am just a plain laywoman and can claim no titles, but since this is an alphabetical age I can put some letters after my name.—*Mrs. Joseph Eeka, DSTM* (Disgusted Subscriber to MISSIONS), Bixby, Minn.

I have long had in mind to write you, just to say what a wonderful job I think you have been doing with MISSIONS. I admire your courage and the balance you have maintained in your editorial policy. How many voices are muffled these difficult days! Prophetic voices anywhere are all too few. I am at times depressed by the limited outlook and the scanty culture reflected by so much of the preaching hereabouts.—*Prof. Henry B. Robins*, St. Petersburg, Florida.

In my judgment MISSIONS is one of the best edited religious magazines in the world. While you and I may differ somewhat in our theological views, especially on questions of future things, I thoroughly agree with you that the church universal is primarily a missionary movement and God's evangelizing agency on earth.

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Accept my congratulations over the magnificent work you have already done, and I hope you will be permitted many more years of service for our Master and Lord.—*Rev. G. W. McPherson, South New Berlin, N. Y.*

No wonder subscriptions to **MISSIONS** are pouring in. The magazine improves with each issue. Your publication of the sermon by Dr. Fosdick was most timely, but will it help save the nation from the indifference and national sins of the past century? We also are guilty of the present horror. But why should you insist that religion has anything to do with eco-

nomics and politics international when, seemingly, some of your readers think you should merely preach the gospel and pray, and let the world go

to perdition?—*Prof. R. E. E. Harkness, Chester, Pa.*

No wonder **MISSIONS** is first in its field. Its honest approach makes it contribute much to the cause of vital Christianity.—*Rev. Milo C. Sawyer, Hartford, Conn.*

We are more than ever grateful for **MISSIONS** in these times when our hearts are heavy and bowed down. It is the best magazine of its kind to be had anywhere. It surely helps to make one a better, more intelligent Christian.—*Rev. Leroy E. Viets, Boone, Iowa.*

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Let me add that it makes me proud to be a Baptist, when I realize that our denomination, by and large, is standing by MISSIONS so well, with its courageous editorial policy.—*Rev. Eugene M. Austin, Philadelphia, Pa.*

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IN TIME OF WAR PREPARE FOR PEACE!

Against the background of the grim and terrifying climb in American casualties in the Second World War, the church conference on the bases of a just and durable peace (see pages 148-152) met in Cleveland, O.

At the left is a picture of the final worship service in Cleveland's Old Stone Church on the Public Square with Bishop G. Bromley Oxnam in the pulpit

Below is a pictogram, reprinted by courtesy of The United States News, an independent weekly magazine on national affairs published in Washington, D. C., picturing the steep rise in American casualties since Pearl Harbor and the anticipated rise this year

Pictogram

RISING WAR LOSSES

(TOTAL CASUALTIES — KILLED, WOUNDED, MISSING, PRISONERS)



MISSIONS

VOL. 36. NO. 3



MARCH 1945

Provisional Idealism

TO CLEVELAND, OHIO, came 481 delegates from 34 Protestant denominations to discuss the bases of a just and durable peace. (See pages 148-152.) Everybody seemed conscious of the swift, ominous, global trend in power politics. "The current world situation," said Prof. William E. Hocking, "is more a trend than a situation." Omnipresent was the invisible, potent influence of Joseph Stalin. It created a mood of timidity. "This proposal will not be acceptable to Russia," said a delegate in arguing against an amendment. "It will therefore jeopardize our collaboration." Thus the fact of Russia's emerging titanic power conditioned thinking and action. Failure to denounce the Dumbarton Oaks camouflage of postwar military domination by three great powers, and failure to speak specifically in behalf of the Baltic States, Transylvania, Poland, and Greece, likewise evidenced conference timidity.

Penitently the conference rationalized this by saying that Christians must act in immediate situations as they exist. Idealism must "provisionally" accept situations that fall short of ultimate objectives. Far different is the policy of Mr. Winston Churchill, who never "provisionalizes" his idealism. For him immediately and ultimately it means the British Empire. Never does Mr. Joseph Stalin "provisionalize" his idealism of unchallengeable Russian security. To many delegates the readiness of Christian leaders at Cleveland to approve global arrangements that fall short of idealistic objectives because they hope for "the possibility of change," seemed to compromise the historic and universally expected

authority of the church. "Only by upholding its ideals," said a protesting delegate, "can the church generate enough new moral energy to overcome the moral paralysis afflicting our civilization." Another delegate offered the trenchant comment, "Perfectionism seems to be the new sin!" There was no "provisional" idealism among the prophets who in moral judgment asserted, "Thus saith the Lord!" That emphasis was missing at Cleveland.

Nevertheless, certain conference values deserve endorsement. Although realistically keeping its feet on the ground, the conference did not wholly turn from the stars. Originally calling for unconditional support of the Dumbarton Oaks proposals, the conference qualified that by declaring, "*We do not approve the proposals in their entirety as they now stand.*" To satisfy the Christian conscience, nine amendments (page 150) were adopted. And the urging of right American attitudes, disciplinary but just treatment of Germany and Japan, equality of unsegregated opportunity for all races, global human rights and freedoms of all peoples, revision of the "unconditional surrender" formula, and autonomy of now dependent peoples, merit unreserved support.

Finally the fact that 481 Christians of 34 denominations—liberalists, fundamentalists, pacifists, militarists, isolationists, collaborationists, capitalists, communists—could meet in wartime in Christian unity is perhaps of greater significance than their pronouncements. This demonstration of the essential oneness of all followers of Jesus Christ should become of ecumenical importance in the postwar years, regardless of what happens to Dumbarton Oaks.



The World Today

Current Events of Missionary Interest



Baptists of the Baltic States in a regional conference in 1926 in Riga, Latvia. In those years there was full religious freedom in all four Baltic States



The present fate of Baptists and other Christians after five years of occupation by Russia, Germany, and again Russia is unknown. Some hint was given at Cleveland

Farewell to Religious Freedom in Transylvania and the Baltic States

TWO brief, factual reports that threw more light on actual conditions in Europe than a score of documents and memoranda, were given in Cleveland by Dr. A. L. Warnshuis of the International Missionary Council who had just returned from a visit to England, France, and Switzerland, and by Dr. Alexander Toth, a Hungarian by birth and now American Field Secretary of the Evangelical Reformed Church. Both reports were heartbreaking in their tragic and disillusioning implications.

According to Dr. Warnshuis, with the invasion by the Russian Army, more than 600,000 people fled from the Baltic States of Estonia, Latvia, and Lithuania. More than 400,000 of them are now in dire poverty as stateless refugees in Germany. Nobody knows what has become of the rest, although some escaped into Sweden. In the reclassification of Baltic States citizens, the Russian Government has apparently placed Protestant pastors at the bottom of the list. This class is not entitled to food ration cards. So these pastors face starvation.

Similarly poignant was the appeal of Dr. Toth in behalf of the people of Transylvania which the Versailles Treaty in 1919 had taken from Hungary and given to Rumania. The unhappy country was transferred by Nazi Germany back to Hungary in 1939

and in 1944, with the consent of the United States to the Russian-Rumanian Armistice Terms, Transylvania was again transferred back to Rumania. In 1556 in this little country religious liberty was first legally established in Europe. It is now outlawed. The entire population has been interned by the Rumanian Government. Thousands of people have been conscripted for forced labor in Russia. In a washroom afterwards a bishop who had been outspoken in his praise of Russia, was overheard to say, "A pitiful situation." That was as far as he went.

In these days when global statesmen in Moscow and London and Washington plan the great design for a new world and a new order based on global power politics, it is well now and then to think of the humble, common people of the little countries in Europe, pawns on the international chessboard who pay a ghastly price for what is happening.

The Post-War Status of Orphaned Missions

SINCE the beginning of the war, American Christians have been supporting the "orphaned missions," a phrase used to describe the foreign mission fields of the churches in Holland, France, Norway, Denmark, Poland, Belgium, and Germany, whose support was cut off entirely from their respective home constituencies. During these years

of war the churches throughout the rest of the world have come to the rescue of these "orphaned missions" and through the International Missionary Council have contributed about \$3,000,000. The Lutheran churches have given the major portion. Many other denominations have participated. Northern Baptists through their World Relief Committee have appropriated \$91,109. during the past three years.

Now that the end of the war seems to be approaching, the future of the "orphaned missions" becomes a matter of deep concern. It is already clear, according to Bishop James C. Baker, chairman of the International Missionary Council, that *support will be required well into the post war period.* Practically all of Europe will have been ravaged by war. Its economy will be prostrate and its currencies impaired. Church constituencies will have been scattered or so impoverished that an immediate resumption of foreign mission support will be impossible. Upon the churches of other lands that have been spared the ravages of war, the United States, Canada, Sweden, Australia, New Zealand, will therefore fall the burden of maintaining this practical expression of ecumenical Christianity. A task so well begun must not be discontinued.

The Postwar Significance of Four Attitudes in China

THE American people need seriously to consider the present attitudes of the people of China and their postwar significance. In one of the group meet-

ings at Cleveland an illuminating statement was made by U. S. Congressman Walter R. Judd, M.D. For many years before entering Congress, he had been a medical missionary in China. His brilliant address at the Student Volunteer Convention in 1932 in Buffalo, N. Y. (*See MISSIONS, March 1932, page 141*), is still remembered by the huge crowd of students who heard him there. In outlining four current Chinese attitudes, he said that, (1) A substantial group of Chinese is in sympathy with Japan, not from love for Japan but because they feel that in Japan the Chinese have the only hope of overcoming white race domination in the Far East. (2) A large group favors Russia because of Russia's policy of racial equality, the location of China's heavy industries near the Russian border, and because Russian technological and financial help in the postwar industrialization of China *will not involve the financial profiteering which would be feared from British and American help.* (3) A third group constitutes isolationists who dream of a return to the old China. (4) Finally there is a large and influential group that supports Chiang Kai-shek, that has faith in American principles and Christian idealism, but that is now disillusioned because of what has happened to the Atlantic Charter, the current British and American criticism of Chiang Kai-shek, and the fear that freedom, equality, and justice for all peoples, East and West, white and colored, as aims of the war will not be realized. World peace and an enduring world order depend on the recovery of that idealism and the restoration of confidence in that large and influential group of Chinese.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to the Cleveland conference recommendations. See page 150.)

WHEN WE NOW SPEAK OF THE ATLANTIC CHARTER we are really talking about a corpse.—*Stanley High* (In a group meeting at Cleveland).

THE ONLY DIFFERENCE between a peace that fails and one that succeeds is whether or not the masses of the people support it.—*Lisa Sergio.*

POWER IS NEVER A GOOD unless he be good that has it.—*Alfred the Great*, quoted by Rev. Harry Emerson Fosdick.

IT IS THE HEIGHT OF FOLLY to suppose that by taking military power from Germany and Japan

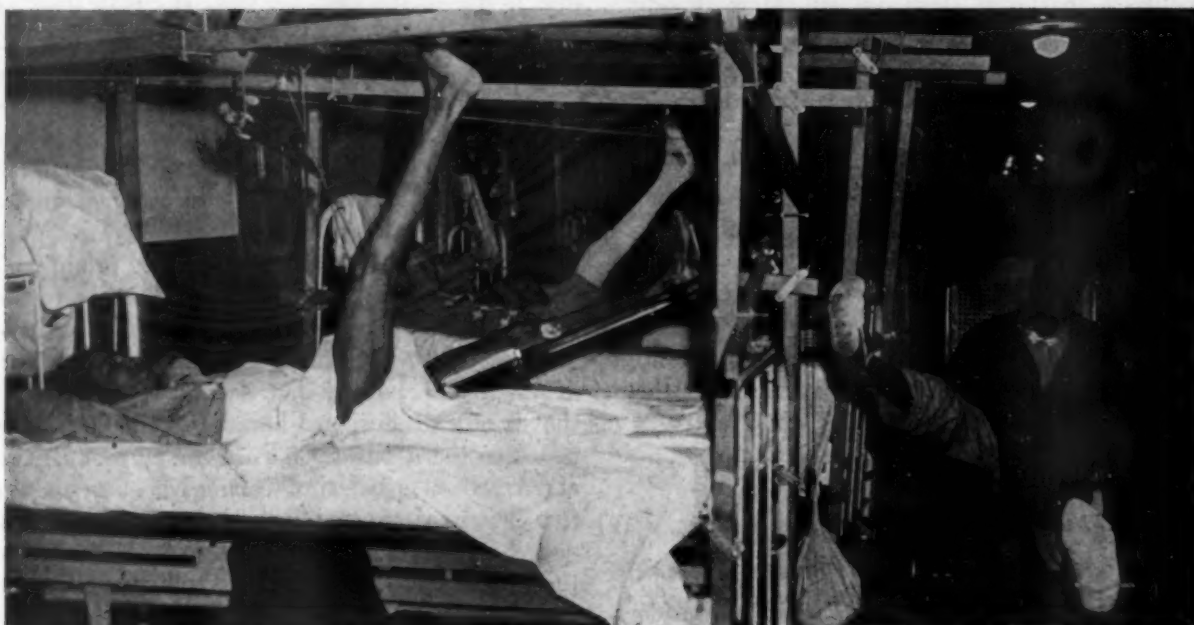
and lodging it in the hands of the three great powers, any contribution is made to lasting peace.—*Charles Herbert Huestis.*

COLLECTIVE SECURITY was safely buried at Dumbarton Oaks.—*Paul Struye.* (NOTE.—It depends on the world's adoption of the Cleveland conference amendments whether or not he is right.—Ed.)

IN EVERY SETTLEMENT THUS FAR, why is there so little of "The Four Freedoms" and so much of "The Four Horsemen of Power Politics,"—imperialism, spheres of influence, special privilege, and exploitation?—*U. S. Senator R. M. LaFollette.*

Back from Normandy With a Shattered Leg

The long, careful, interesting, efficient process in the rehabilitation of a wounded American soldier, as described by a member of the staff of a U. S. Army general hospital



American soldiers, white and colored, back from Europe with leg injuries, in various stages of convalescence in a United States Army Hospital

By SERGEANT HERBERT L. HACKETT

Note.—The author of this article is also the author of the article dealing with German prisoners of war, "They Are Here for the Duration," published in MISSIONS, in March, 1944. He is the son of the late Paul R. Hackett, Baptist missionary in Burma who served there from 1913 until his evacuation in 1942 following the Japanese invasion. He died in India on January 8, 1943.—ED.

THE history of the U. S. Army Medical Corps is known to most Americans only in its more dramatic moments—the conquest of Yellow Fever, the elimination of beri-beri or the control of the anopheles mosquito. In this war we have heard of the dramatic develop-

ments in the use of the "sulfa" and "penicillin" drugs and of "blood plasma," and of the magic of front-line surgery.

Nevertheless, it is in the less dramatic routine of preserving the general well-being of the soldier where the more significant contributions are being made. The standardized treatments for shock and for the prevention of infection, for the control of venereal diseases, and the balanced diet of the army ration have been publicized. It is, however, in a new and largely untried field that perhaps the greatest gift to the future health and sanity of the nation is being made. This is the program of reconditioning and rehabilitation. It is a program designed to speed the return of convalescent men

to duty or to prepare them for an honorable discharge from the army and a return to normal life, even if handicapped.

The story begins where, in the past, the story was all but over—at the time the patient left the operating table or when his fever had come under control. The convalescent convalesced—and nothing more—while he passively waited for the return of health. That is no longer true. Today a positive course is laid out for him; physical, mental, recreational and moral.

This story of an orthopedic patient in the Army is typical. He is brought back from Normandy and he brings with him several campaign ribbons, the Purple Heart medal, and a badly shattered leg. From the litter bearer in the field to the operating table of an Army general hospital, he has received the best attention that medical science has to offer. The surgeon lays down his tools and the long process of healing begins.

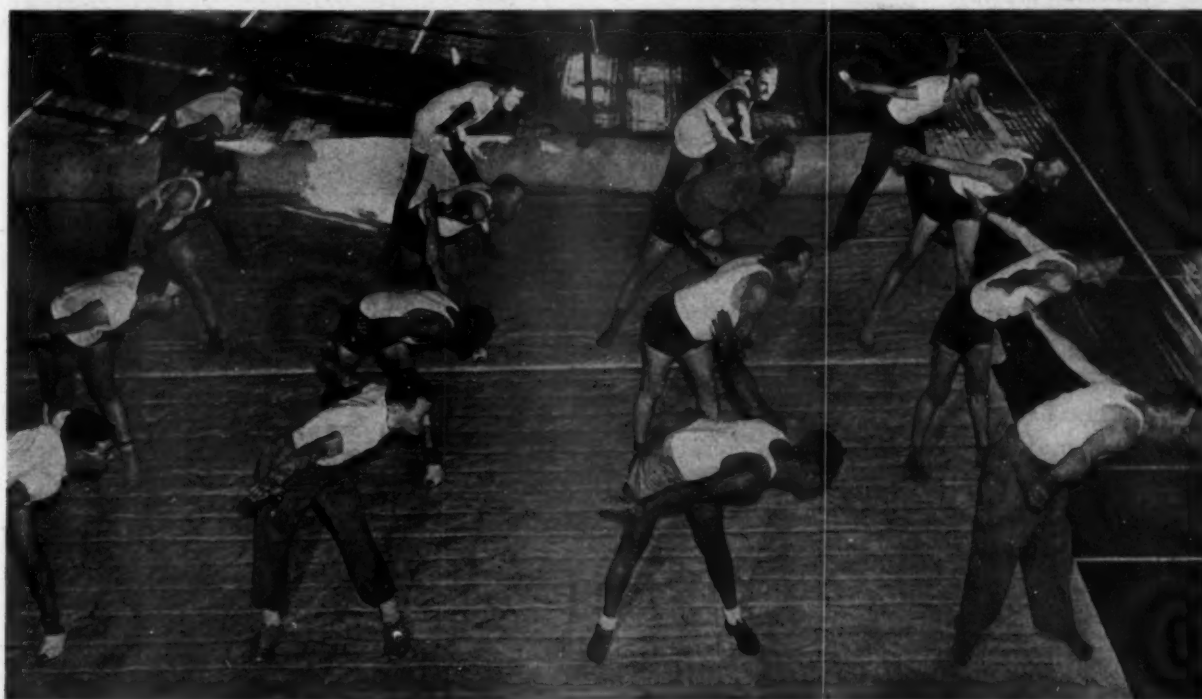
Coming out of the anesthesia the patient awakes to find his leg suspended in mid-air with a sand-bag to keep it in place. He begins to wonder about the long months before he will

be on his feet again. Perhaps he yields to a feeling of despair as he thinks that the leg will never be right again!

Before he is aware of it, someone has given him a book from the hospital portable library. A sergeant has interested him in several self-study courses. The Red Cross has handed him a jig-saw puzzle and a model airplane to piece together. The man in the next bed offers him a cigarette. He makes himself at home.

At 9:00 o'clock another sergeant walks in and begins to give the patients in the ward a calisthenics course. Gradually he finds himself falling in with the rest, although he is a bit skeptical about the idea of exercise for a sick man! The exercises carefully work out the major muscles of his body and he is surprised to find how much of him is normal. When the "Alternate Leg Raiser" or "Split and Cross" exercise calls for the use of his injured leg, he grins and does what he can.

On the very first day he has met the hospital chaplain. He notices that the chaplain is equally at home with the Catholic patient in the bed at his right or with the Jewish soldier across the way. He has nothing for sale. He



For some the process of healing is slow and painful; for others it is more rapid. Eventually all whose legs have not had to be amputated reach the gymnasium floor for restorative exercise

begins with merely a "Hello" and an offer to help him if he wants anything. On Sunday morning over the ward loud-speaker he will be able to hear the worship service from the chapel, or he may listen to a church service over one of the portable radios available.

Feeling that this would be a good time to "catch up" on some neglected high-school subjects and to go on in a field of interest which his army experience has opened, he signs up for an advanced course in auto mechanics and a review of English grammar. The books are fur-

for him a great day. At once he is plunged into a new round of activity.

First, he can move about the hospital, to the PX (Post Exchange) for a "coke," to the Red Cross for an evening at the latest movie, or to a USO entertainment. Now he can browse through the library, attend classes in his "Usafi" courses, or visit friends in other wards. He can go out to meet his world and not have to wait for it to come to him.

He finds that he needs help in his English reviews and he is surprised to find that his

RIGHT: *Every Army hospital includes a chapel readily convertible for Protestant, Catholic, or Jewish service. The picture shows a Jewish rabbi conducting service. The proportion of Jews in the hospital is small, which explains the small attendance*



LOWER RIGHT: *Cutting a jig-saw puzzle exercises hands and legs and stimulates mental alertness*



nished him by "Usafi" (United States Army Forces Institute) and he finds that he can teach himself. For \$2, and half the course fee at the University of Michigan, or any other first-class college, he can take the mechanics or other courses for credit. He is made conscious of college credits as he is told of the provisions of the soldier's benefits program which will pay for his further education after the war. In the meantime he has a choice of 700 courses at all levels from major universities of the country.

So his time passes. It may be a long period but it is not lost time. He becomes acquainted with his neighbors. To his surprise as a Southerner he finds common interests with the Negro soldier in the bed at his left. For one thing, each of them has a leg suspended in the air. It is hard to feel radically superior while standing on your head!

The day on which he becomes ambulant is

teacher is a former college professor, and that the school has over 450 enrolled from the 650 patients in the hospital. He has read in *TIME* that "Usafi" is the world's largest university with over 150,000 students in every country in the world, but he is surprised at what he sees here. His teacher tells him of the two soldiers from the hills of North Carolina who have covered the reading of the 2nd, 3rd, 4th and 5th grades in 34 lessons, and of how one came in every day while on a pass so that he would not fall behind his buddy. At the next table a

patient who is hard of hearing is reading John Dewey!

As quickly as possible he is introduced to the work of the Physical Therapy department and he finds the remedial exercises, heat treatments, and the whirlpool baths a bit confusing. One man, with his fingers, is slowly climbing a miniature ladder. Another rides a bicycle but the bicycle never moves. A third man turns a large wheel like that which guided the old steamboats. At the side a husky captain is dangling his arm in a tub of water which swirls



LEFT: The hospital sextette, completely oblivious of race discrimination, sings for the entertainment of a crowd of wounded and convalescing soldiers. All who can leave their beds are in the audience



LOWER LEFT: Volley ball in the hospital gymnasium. The man about to hit the ball has his wounded hand in a plaster cast. The excitement of the game makes him forget his injury

about moving the arm in circles. Soon he, too, is doing some seemingly useless things; baking his leg under a lamp without heat or light, riding the bicycle to nowhere and climbing up and down stairs which lead back to health.

More interesting, however, is the work in occupational therapy. In well equipped shops a variety of crafts are open for his exploration. He notes the rug weaving, painting, printing, metalwork, leather craft and woodworking. The last takes his eye and he decides to take a fling at it. He looks with satisfaction at the fine power-driven machines but finds himself assigned to a bicycle lathe, for primarily the purpose of the work is to help in the restoring of function to the convalescent part. He finds that he cannot get much drive out of his weakened leg, but that it "can go along for the ride" while the other works. In time it, too, will pull its share of the load.

In another part of the room a man with his wrist in a cast is weaving an intricate rug, learning a new skill and, incidentally, keeping his fingers nimble. The man with his arm in an L cast has some difficulty in holding the metal with which he is making an ash tray. The ash tray itself is only a tin can with a soldered base and accessories; but the shoulder moves as the fingers grasp the soldering iron. The craftsman's tool is for him the magic wand of health!

Each day the man with the shattered leg who is the subject of this article, goes to the Red Cross auditorium for a program under the direction of the educational officer. This may take the form of an orientation film, a lecture or a panel discussion. He is already familiar with the army orientation movies but here he will see them in all their wide variety. The presentation of the steps leading to war and of the development of the war make it clearer to him why he was recently fighting in Normandy. His introduction to the soldiers and peoples of the allied nations is a guide to intelligent thinking about the nations of the world. His past reactions and the reactions of his fellow soldiers to the "foreigners" they have met throughout the war would have been mixed, often without coherence, except for a general mistrust. Perhaps the only directed thinking he has ever done about the peoples of the world has come as a result of these army films, always considerate, tolerant and vivid. For when men are thrown into extraordinary contacts with other men they are apt to reach only extraordinary conclusions, unless these other men are brought back to normal against the background of history. In the future, when talk is of trade, treaties, missions, or other things "foreign," 12,000,000 soldiers will have an opinion, based on personal experience. Other topics, religion, news, the control of venereal disease, health, travail, sports and army subjects receive their share of consideration. Informal forums discuss such questions as: What should be done with a defeated Germany? What are the post-war possibilities of Alaska? Shall my wife work after the war? The atmosphere of these town meetings is a lesson in democracy, although the unused democratic "muscles" may, like

the weakened leg, at first only "go along for the ride."

Meanwhile, our patient continues the reconditioning exercises begun in bed. By now he can take exercises in the gym where trained instructors are ready to put him in trim physically. The exercises are more and more strenuous but he finds that he is not as soft as he had thought and soon has several exercises and games which take his interest. Although at first he is satisfied to play croquet or use the punching bag, he is soon drawn into a game of volleyball. If he hobbles around it is all right. The man next to him has his arm in a sling and the next hits the ball with his plaster-covered fist!

On Sunday he can now walk to the hospital chapel. He is able also to push one of his war buddies in a wheel-chair. The quiet, dignified Protestant service is conducted by the same chaplain who would, in emergency, perform the last rites for a Roman Catholic soldier or who is prepared to minister to the needs of one of Jewish faith. His friend in the wheel-chair is an Episcopalian and used to a ritual far different from that of his own informal, southern religious background. Yet neither man is aware that the service is other than he has known. The singing is spirited and is led by the four Negro soldiers down front. As he bows his head with men of many creeds and several



A panel discussion under the direction of the hospital educational officer fills an interesting forenoon



A class in the United States Army Forces Institute where wounded soldiers catch up on the school or college course that was interrupted by their induction into the Army

paces he notices that all heads bow in the same manner. He is made aware that men who bow before God are brothers just as much as men whose feet are in the air.

All the varied activities soon begin to restore his leg to normal use. When he is no longer a surgical problem for the doctor he is transferred to the CRU (Convalescent Retraining Unit). Here, separated in large part from the hospital atmosphere, he rapidly returns to his former perfect physical condition. He continues with his studies and with occupational therapy but is now able to drop the remedial work in physical therapy as his leg regains its normal function. The practice with woodworking machines has now rounded from mere exercise to a permanent skill and he is well along in his studies in auto mechanics.

Now he can go to town, to entertainments at the USO, other social occasions, and church services. He has met a girl from the local college and is now finding the first normal social life he has known in three years. She is interested in much that to him seems trivial, but three years

of carrying a pack makes even the trivial a pleasure.

As his leg grows stronger he becomes more and more engrossed in the physical activities at the gymnasium. The challenge of playing as part of a team has developed his sense of cooperation. The constant shifting of team personnel shows him that men of good will can achieve common ends, whatever their divergent personalities. Association becomes tolerance, and tolerance becomes respect for those who make the team, whatever their background. He realizes that on a team there are many positions to be played, all different but all essential to the success of the team.

So it goes. With returning strength and mobility his leg carries him back to normal living. Soon he is ready for the decision of the medical board which decides whether he is to go back to duty or return to civilian life. If duty is the decision he returns better able to do the job assigned him. If he receives an honorable discharge because of permanent disability, he is physically and socially ready to take his place as a useful citizen.

So this soldier who returned from Normandy with a shattered leg is a representative of thousands, a representative who takes the fullest advantage of the program. That he is a guinea pig in one of the great medical experiments of all time he will never know. That the experiment is a success he does know and the Army is convinced that it has another FIRST in medical history. What is being done is a synthesis of many programs, some old and some new, now welded into one coherent program. The revolutionary aspect is this: work, exercise, play, study, do, and look forward. These are the bricks to build a tower of strength where men can see far enough to comprehend the brotherhood of man, and behind whose walls of strength lies the future, buttressed against the war that still remains to be fought for tomorrow's peace.



The Christian Church and Global Peace

*Report of the national study conference on
"The Basis of a Just and Durable Peace,"
held at Cleveland, Ohio, January 16-19, 1945*

By WILLIAM B. LIPPARD



*John Foster Dulles delivering the
opening address at Cleveland*

THE Old Stone Church on Cleveland's Public Square was packed to capacity for the opening session of "The National Study Conference on the Churches and a Just and Durable Peace." Long before 11:00 A.M., the scheduled hour, every seat was occupied. Rows of chairs across the front of the church were likewise filled. To accommodate a final 40 or more persons, the sexton moved the heavy baptismal font into a corner, and the area where it had stood was packed with chairs. A worship service conducted by Dean Chester B. Emerson of Trinity Cathedral was an impressive introduction to this important conference, its international atmosphere accentuated by the hymns and the quartette anthem of Russian, Finnish, English and American music.

OBSERVERS AND POSSESSORS OF POWER

Setting forth the purpose of this conference was the address by Chairman John Foster Dulles, internationally known lawyer, and advisor to Mr. Thomas E. Dewey during the presidential campaign. He reminded the 481 delegates who represented 34 Protestant denominations, that they had come "as observers and as responsible possessors of power to mold the future." They had already exerted such power, for it was largely due to the Federal Council's conference at Delaware in 1942 (*See MISSIONS, April, 1942, pages 213-217*) and the numerous church convention pronouncements, paralleled by efforts of Jews and Roman Catholics, that the principle of postwar world collaboration which was not in The Atlantic Charter, finally came into actuality in the Dumbarton Oaks proposals. "This ground swell of public opinion," said he, "shows what influence the Christian churches can wield if they really so desire." Unfortunately "there has been a major setback in plans for collaboration." In the Moscow declaration of October 1943 the com-

mon concern of England, Russia and the United States for collaboration, which had been prompted largely by a common peril, has recently given way to "spheres of influence" procedure, while the United States seems to be withdrawing into its former aloofness. Some people blame Mr. Stalin, whose practice of realism reflects the materialistic philosophy of the soviet state and its atheistic government. Others blame Mr. Churchill who is more concerned for the perpetuation of the British Empire than for world collaboration. Still others blame Mr. Roosevelt who finds it temperamentally difficult to take positions on controversial issues that may divide the American electorate and who, therefore, prefers broad generalities rather than commitments in practical realities. These criticisms, whatever their validity, prove the urgent need of collaboration. In an analysis of American public opinion Mr. Dulles said that Americans are not yet themselves adjusted to collaboration. Too many are satisfied with idealistic pronouncements and are reluctant to accept active participation in world affairs. As specific illustrations, he compared American attitude toward the Polish border controversy with American attitude toward the German-Czech border controversy of 1938 over the Sudetenland when at our safe distance we uttered pious generalities which nobody could criticize, and he compared our position on the crisis in Greece with our attitude of non-intervention in the Spanish Civil War. "We like collaboration as an idea, but we fear it as a reality." Therefore England and Russia will gladly agree to paper collaboration without giving us the substance. We must recapture the high idealism and the practical reality of the Moscow agreement, recognizing that neither perfectionism, nor isolationism, nor power politics will meet the present world situation. What is required is a genuine collabora-

tion which while it does not compromise with idealism, must nevertheless accept provisionally situations and solutions that fall short of ideals but which in course of time can be changed. He concluded with a four-point formula to bring American collaboration out of the realm of theory and into actual practice: (1) The U. S. Government should publicly proclaim American long-range goals; (2) It should not merely talk about ideals but skillfully battle for them; (3) Its efforts must be persistent in achieving ideals without accepting any temporary setbacks as final; (4) the American people should applaud and support such efforts irrespective of temporary failures. This four-point formula was later adopted by the entire Conference as a platform of four principles of conduct.

THREE COMMISSIONS WITH THREE REPORTS

Preparations for this conference had been under way for many months. Three commissions, composed of outstanding church leaders, scholars, and laymen, had formulated three extensive reports, listed as "memoranda." The first under the chairmanship of Prof. Walter M. Horton, dealt with "The Program of the Churches for World Order." The second under the leadership of Prof. William E. Hocking, who headed the Laymen's Foreign Missions Inquiry more than 15 years ago, dealt with, "The Churches and the Current International Situation." The third, under the guidance of Dr. Charles J. Turck, had as its theme "The Prophetic Witness of the Churches and a Program for Action." To facilitate discussion and to formulate a conference message to the churches based on these three "memoranda," the conference was divided into three groups of 160 persons in each. For five consecutive sessions of from two to three hours each they met separately for explorative discussion. Their conclusions were committed to a findings committee for each "memorandum" in each group. The nine separate findings committees then together constituted the final findings committee of the entire conference. Thus the combined wisdom of nearly 500 Protestant leaders, crystallized, summarized, and edited, was presented as a message for adoption by the conference. In three plenary sessions opportunity was afforded for final revision. The final draft thus represents a consensus arrived at through a most unusual democratic procedure and explains the overwhelming unanimity.

FROM CLASH OF OPINION TO UNANIMITY

The group meetings precipitated sharp clashes of opinion and the unburdening of all sorts of con-

victions and views. Everybody was given a chance to express himself. Debate centered around numerous controversial topics such as power politics, imperialism, the rights of small nations, economic causes of war, peacetime military conscription, capitalism and collectivism (that word apparently being preferred to communism), religious liberty, and numerous other issues. In all three groups there emerged an ominous reverence toward the gigantic postwar power of Russia. Disturbing to some delegates was the tendency to accept the realism of Mr. Joseph Stalin as a global fact with which everything else must be adjusted in order to secure Russia's collaboration. The prevailing sentiment seemed to be that if on any specific issue Mr. Stalin's position was known, why take time to adopt anything in opposition and therefore get nowhere? Perhaps this explains why Bishop G. Bromley Oxnam, who presided at one of the group meetings and is President of the Federal Council of Churches, in an interview with a Chicago newspaper reporter, endorsed on historic and realistic grounds the proposed Russian dismemberment of Poland.

The most spirited discussion focussed on the Dumbarton Oaks proposals, on the drift toward power politics and global imperialism, and on the issue whether the church should uphold its idealism or tone it down to practical realism. Some argued that it is an illusion to expect any political solution to completely embody the perfect will of God and it is therefore the duty of the church to support any international proposal that shows promise of reaching the Christian goal of a family of nations even though the proposal falls short of all that the church seeks. Such spokesmen urged readiness to accept practical compromises where ideals were not immediately obtainable. Other spokesmen were resolutely against "toning down Christian idealism." They emphasized that only by upholding its ideals can the church today "generate enough new moral energy to overcome the moral paralysis now afflicting our civilization."

AMENDMENTS TO DUMBARTON OAKS

As at the Pittsburgh meeting of the Federal Council of Churches (*See MISSIONS, January, 1945, page 44*) so at Cleveland the Dumbarton Oaks proposals were therefore criticized for their shortcomings, omissions, and inadequacies, but finally recommended to the churches "as an important step in the direction of world cooperation." There was doubt as to whether this endorsement was unconditional or dependent on the adoption of improvements and amendments. When unconditional support was

voted with a large dissenting minority, reconsideration became necessary.

Overnight reflection and consultation produced a saving clause which was unanimously adopted on the following morning. It stated that "*but because we do not approve them in their entirety as they now stand, we urge the following measures for improvement.*" After commending the provision for continuing collaboration and consultation, and the creation of an economic and social council, the final statement on the Dumbarton Oaks proposals therefore included the following nine amendments:

1. **THE ATLANTIC CHARTER:** *A preamble should reaffirm those present and long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.*

2. **DEVELOPMENT OF INTERNATIONAL LAW:** *The charter of the world organization created in the Dumbarton Oaks proposals should clearly anticipate the operation of the organization under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.*

3. **VOTING POWER:** *A nation while having the right to discuss its own case should not be permitted to vote when its case is being judged in accordance with predetermined international law.*

4. **EVENTUAL UNIVERSAL MEMBERSHIP:** *The charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the organization.*

5. **HUMAN RIGHTS AND FUNDAMENTAL FREEDOM:** *A special commission on Human Rights and Fundamental Freedoms should be established.*

6. **LIMITATION OF ARMAMENTS:** *More specific provision should be made for promptly initiating the limitation and reduction of national armaments.*

7. **COLONIAL AND DEPENDENT AREAS:** *A special commission should be established wherein the progress of colonial and dependent areas to autonomy, and the interim problems related thereto, may become an international responsibility.*

8. **SMALLER NATIONS:** *There should be provisions designed more clearly to protect and defend the smaller nations from possible subjugation to the arbitrary power of the great.*

9. **AMENDMENT:** *In order to permit such changes in the charter of the organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the Security Council.*

THE END OF IMPERIALISM

Concerning the complicated problem of white race "imperialism" which had been frequently con-

demned in recent years and vigorously defended by the proponents of "empire" (on the following day a British government official addressed a Foreign Policy Association meeting in New York in defense of the imperialist system), there could be no mistaking the unanimous feeling of those present at Cleveland. The conference declared:

Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world place on the Christian church a responsibility to champion their ultimate right to freedom and to develop their capacity of self-government. We therefore call upon our government and others: (1) to proclaim autonomy as the goal for all dependent peoples; (2) to initiate progressive steps suitable for each area for achieving that goal, and (3) in the interim to provide that all such areas shall be administered under the supervision of an international authority. We cannot in good conscience advocate the dismantling of the Japanese empire, the creation of a non-white race, without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another whether in Korea, in India, in the Congo, in Puerto Rico or anywhere else.

TREATMENT OF GERMANY AND JAPAN

The question as to what should be done to Germany and Japan was discussed vigorously in all three groups. Again the procedure of "funneling" proposals through nine findings committees into a combined findings committee produced singular unanimity when the report came up for final adoption. So the conference declared that the settlement following the war should be inspired by a desire "to secure maximum collaboration among the peoples of Europe and to encourage the economic development of Europe as a whole including Germany." Arbitrary boundary decisions against the wishes of people concerned would impair such collaboration. Moreover *the partition of Germany should not be imposed on the German people.* The settlement should insure full measure of autonomy to the smaller and weaker nations and it "should make possible the ultimate reconciliation of victors and vanquished." While the power and will of aggressive elements in Germany to make war, should be removed, any necessary discipline of Germany because of crimes committed "should not be vindictive." Among the constructive forces in Germany the churches are of primary importance. They should be utilized as a medium through which to achieve reconciliation. So the World Council of Churches is urged to become

the agency for bringing together into conference and collaboration "the churches of the defeated, the liberated, and the victorious nations" in a process of "reconciliation and reconstruction." Liberal forces within Germany committed to cooperation (NOTE. —Because the word "liberal" might have theological connotation, the editing committee was instructed to find another and more appropriate word to convey the proper meaning here.—Ed.) should be strengthened.

In the Far East a just and durable peace was recognized as possible only with the removal of "the power and will of Japan to make war," and "full assurance of safety and opportunity for the internal development of China." Nevertheless Japan's basic economic problems, aggravated by the war and by the expected loss of her empire, "must be met by fair opportunities in productive industry and trade as pledged by the Atlantic Charter." Treatment of Japan should aim to bring that nation "at an early date into normal relations with the world community." Moreover, China's new voice in international affairs must be recognized as of special importance in cementing "new relationships between oriental and western peoples." The following final paragraph in the section on Asia is of vast global significance.

We can enter into right relations with the vast and significant populations of China, Japan and South-east Asia, none of them white, only upon the basis of the equality of races in justice and law. Indeed, a Christian outlook upon the Far East discerns that a world order is impossible if color discrimination is maintained.

Somewhat timidly and hesitantly and by indirection the conference raised doubts about the continued validity of the formula "unconditional surrender," first announced at the Casablanca Conference between President Roosevelt and Prime Minister Churchill and since then periodically reaffirmed. The exact wording of the resolution is as follows:

With regard to both Germany and Japan we suggest that the time is at hand when the governments of the Allied nations should make a more explicit statement as to the status of their peoples following the war. Such a statement is needed in order to satisfy Christian concern and to prevent needless sacrifice of life upon the battlefield.

CAPITALISM AND COMMUNISM

On various other issues, some of a controversial character like "economic cooperation" with uncertainty over the possibility of cooperation between "capitalism" and "communism," the conference

likewise achieved wholesome unanimity. Neither capitalism nor communism is a fixed economic system. To some extent in practice they tend to converge. Both systems recognize property as important for human character and as affected by public interest. All systems today are mixed in that they show a degree of private and a degree of common property. So final judgment must rest on the following principle:

To the extent that the sacredness of the human person, his liberty and responsibility to God can be regarded by both systems, their cooperation in building a peaceable international order is facilitated; but in any case they can and must cooperate.

Thus nearly 500 Protestant church leaders declared that whatever system of economy survives in the United States and Great Britain, it can and must cooperate with the Russian system in the establishment of world order.

Regarding permanent peacetime military conscription in the United States, the conference concurred with the Federal Council of Churches in urging that Congressional action be deferred until after the war.

WHAT SHALL THE CHURCH DO NOW?

In conclusion a program of action for the churches was adopted which urged Protestantism to "take seriously to heart the duty of achieving a far higher degree of unity," and "to undergird the total missionary enterprise commensurate with the present opportunity and need." Likewise important are "intelligent cooperation in the reconstruction of Europe and Asia" and cooperation "with Catholics and Jews and all others who in recognition of the moral law share our objectives in building a world order that squares with these goals." Proposed also was a concerted program of intensive study of the Cleveland conference findings with appropriate social and political action, the removal of race prejudice as "a primary obstacle to world brotherhood," with various concrete proposals, looking toward eradicating hate in all its forms and expressions, anti-Semitism, repeal of the Oriental Exclusion Act with all Orientals placed on the quota system, and the duty of the churches in upholding the civil rights of Japanese Americans as they return from the relocation camps.

And to the question, "What Shall the Church Do Now?" the answer is,

The unique contribution of the church is to bring to all these tasks the maximum of Christian faith and the full development of its power, its motivation and its

resources. Before we can do Christ's work, we must appropriate more of His life. Basic to all else are greater depth of Christian faith, greater endurance in Christian fortitude and courage, more whole-hearted devotion to Him and more universal experience of His forgiving and creative grace.

For its closing session the conference met again in the Old Stone Church for a service of worship and a brief address by Bishop G. Bromley Oxnam, who summarized the conference findings and its program of action. Just before the benediction the congregation rose and recited in unison the affirmation of faith and purpose which the World Conference on Church and State had adopted in Oxford, 1937.

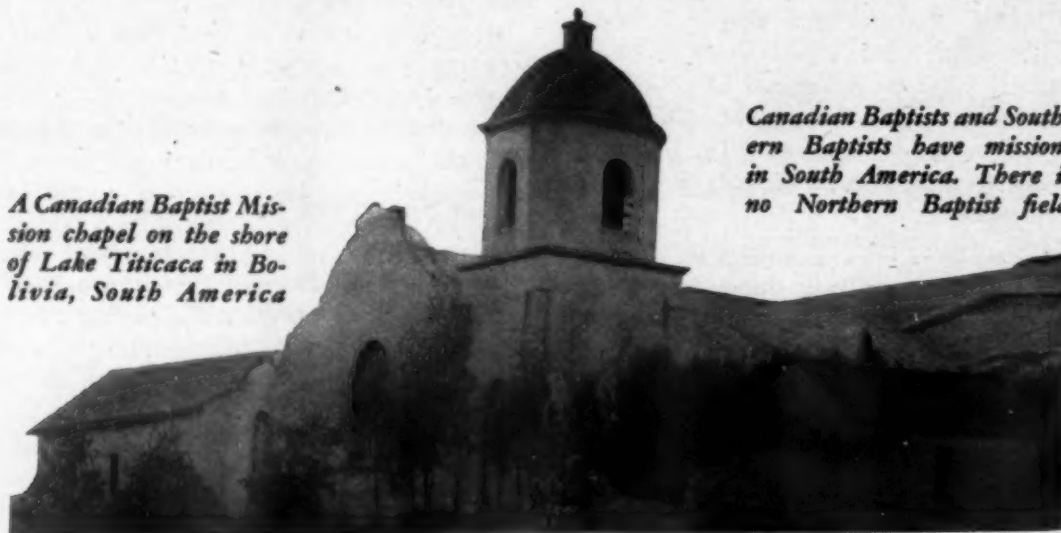
The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of men with God and of man with man,

which he creates, life even in face of all these evils has a meaning. In his Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children and of combating injustice, cruelty and hate. The Church can be of good cheer; it hears its Lord saying, "I have overcome the world."

In that confidence and faith, and in its realization that meeting in Cleveland at such a time as this was a fact of unity of perhaps more enduring significance than any of its pronouncements, the conference adjourned.

Note.—The complete conference findings are published in a pamphlet, "A Message to the Churches," at 10 cents per copy. Write to Dr. Walter W. Van Kirk, Secretary, Commission on the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York, 16, N. Y. Mention this magazine. Quantity orders at \$5.00 per 100 copies plus postage.—ED.

A Canadian Baptist Mission chapel on the shore of Lake Titicaca in Bolivia, South America



Canadian Baptists and Southern Baptists have missions in South America. There is no Northern Baptist field

FREEDOM OR ROMAN CATHOLICISM

Church and state relationships in Latin America as set forth in George P. Howard's new book, "Religious Liberty in Latin America"

By CHARLES S. DETWEILER

THE heart of this book* is that there are diverse elements in the Roman Catholic Church, some liberal and some reactionary; and that the reactionary elements represented by the hierarchy in the United States and in Latin America initiated a protest against Protestant missions in Latin Amer-

ica, alleging that they were an obstacle in the way of the Good Neighbor Policy; but that from among the liberal Catholics many influential persons have spoken out in defense of Protestant missions. The author of the book, Dr. George P. Howard, is a Methodist minister and a citizen of Argentina by birth. He made a trip through Latin American countries specifically to find out what their leading citizens thought on this question. He interviewed lawyers, doctors, educators and diplomatists, and in

* *Religious Liberty in Latin America*, by GEORGE P. HOWARD, Westminster Press, 170 pages, \$2.00.

this volume he gives their very words. He includes also much valuable knowledge about religious and social conditions in Latin America.

It is generally recognized that France rather than Spain has been the cultural home of Latin America. As Dr. Luis Alberto Sanchez writes in his testimony, "Our culture came to us from Frenchmen and Italians and consequently is predominately sceptical." The revolutions that issued in 20 independent republics was based upon the political ideals of the French Revolution, and eventually resulted in the separation of Church and State in 11 republics and in religious liberty in all.

Whether or not Protestant missions have a place in Latin America can be learned from the following facts reported in this book:

1. Peru and Mexico have one priest for every 6,000 inhabitants; Argentina and Brazil have one priest for every 9,000; and Guatemala has only one priest for every 25,000. Yet these countries are generally recognized as being from 90% to 95% Roman Catholic. "Comparing Buenos Aires with Philadelphia, two cities of almost equal size, we find that Protestant Philadelphia has 150 Roman Catholic parishes, while the supposedly Catholic city of Buenos Aires has only 84 parishes and 113 churches, and this for a city of 2,300,000." Notable also is the large proportion of foreign priests in each country. In Chile of 1,615 priests 700 are foreign born. Of the monastic orders the vast majority are foreign born.

2. For many people the greatest problem confronting Latin America is illiteracy. How serious this problem is may be gathered from a study published by a scholar of Mexico in 1941. Admitting that it is difficult to secure accurate statistics, he informs us that 15 of the 20 Latin American countries have from 50% to 80% illiteracy. Protestant missions in Latin America have made a notable educational contribution through their schools. In the last two years it is a Protestant missionary, Dr. Frank C. Laubach, who has awakened the governments to teach adult illiterates to read their own language. In October, 1943, a group of five senators in Peru signed a protest against the persecution suffered by certain Protestant workers and demanded protection for them of the officers of the law: "Let it not be said in defense of this persecution, that Protestant activity is inimicable to the country's best interests or distasteful to its people. It has been and is, on the contrary, most beneficial. Up in the mountain regions and especially in the Department of Puno, many are the Indians whom the

Protestant missionaries have led out of the most abject ignorance, weaning them from the vices of alcohol and the use of the coca leaf."

3. The success of Protestant missions is an indication that there is a place for them there. There are some Protestant congregations in Latin America with as many as 1,200 members and 1,500 in their Sunday schools. There are large churches in Mexico City with well trained choirs and with Sunday schools that range from 400 to 700 in attendance. Professor Kenneth S. Latourette of Yale has brought out the fact that the Protestant churches in Brazil have multiplied their membership three-fold in the years between 1925 and 1938, and in the same period the Protestant church membership of Mexico was multiplied two-fold. Even if Protestant missionaries were to be withdrawn, there would remain in most of those countries churches with a national leadership capable of carrying on without foreign aid.

4. Finally, we come to the vital difference between Roman Catholicism and evangelical religion. The former seeks state aid and relies upon special protection and favors wherever it can secure them. Its ideal is the union of church and state. To use Scriptural language, it conceives of itself as the vineyard of the Lord, protected by a wall and enjoying the special favor of the state. The evangelical church believes that the Kingdom of Heaven from the time of John the Baptist is exposed to violence, or in the words of the parable, when the sower goes out to sow, the seed is exposed to all kinds of dangers; some is trodden under foot of men, some is carried away by the birds of the air and some is choked by thorns. The gospel has to make its way in spite of dangers and defeats. After all, ideas which are grown under glass are feeble when exposed to the weather. The Roman Catholic Church in Latin America, because it was for four centuries the state religion and faced no competition, has made a record which in the language of Dr. John A. Mackay "is one of the major spiritual derelictions in the history of Christianity." Now it is facing social unrest all over the world, but it is particularly concerned with those countries which have been its special preserve, Italy, France, Spain, Portugal and the 20 republics of Latin America. An African proverb has it that when the puddle dries, the tadpole dies. Therefore we are witnessing a revival of clericalism, which is the "organized political power of the higher clergy of the Church," to prevent the puddle of special privilege from drying up.

This book is an interesting and timely contribution to an understanding of Latin America.

When the Japanese Army Evacuates Burma

This disturbing evaluation of present and future conditions in Burma as a result of the war, will help to clarify the terrific problems confronting the Foreign Mission Board as it plans for the future in this oldest Baptist foreign mission field on earth

WE HAVE all read the declarations of the United Nations as to the procedure of conquering armies in the conduct of war and the rehabilitation of conquered territories: first, a period of martial law under the army, then the handing back to civilian government after order is restored. That period will vary in different places.

In Burma it is most likely to be prolonged for evident reasons. We hear that no civilians will be allowed to re-enter Burma except they enter as part of the Army's unit of rehabilitation and with the uniform of that unit. Thus we are not allowed to enter merely as a voluntary civilian group and as part of the civilian arm of government. Hence the question arises,

By CLARENCE E. CHANEY

shall we as a mission discard our inhibitions and join the military units, or shall we wait the time of restoration of civil power and thus preserve our record of separateness from the military organization. Although the spirit of all the missions has been strong for separateness from being a part of the military, doubtless there will be some who will enter this service under the military, since it is the only way they will be able to get back early. Others will prefer to wait the control of civil powers.

The following is an incomplete statement but it is an attempt to evaluate the situation. What will be the reaction or the conviction



The Baptist church at Moulmein, Burma, built without aid from American Baptists and one of Burma's outstanding self-supporting churches. The picture at the right is that of the Judson College chapel. Whether either or both of these is still standing and what use the Japanese have made of them is unknown

of the masses of nationalistic and patriotic-minded Buddhists and Burmans who comprise the majority of the country? It may not apply to the hill tribes or to the majority group of Christians in Burma.

Let us try to see things through their national eyes, recognizing historical facts.

1. Since the First World War, Burma has grown more and more insistent on securing her independence and self-government, and has made real progress.

2. Unfortunately Britain as the responsible ruling power was unable to protect Burma from aggressive Japan. Burma was laid waste from one end to the other and suffered much.

3. Then Japan as conqueror appeared in the guise of a savior and bestowed independence, establishing leading Nationalists in office.

4. For two years British and American air forces have continued to bomb Burma from end to end, and lay waste her key positions.

5. The Burman Independent (?) Government declared war against Britain and the U.S.A., and also made an alliance with Japan. Cleverly has Japan carried out her plans. Burma will not be under Japanese control long enough to really know what kind of independence or master she really had.

6. Then the reconquering British and American armies by land, sea and air, again sweep over Burma, slowly driving out a tough enemy, redevastating the country while the retreating forces demolish all they can, and a weak little Burman army suffers defeat.

7. Soon Burma finds herself under British martial law until the army can put down guerilla warfare with its lawless robbery, and re-establish law and order.

8. Then again Burma finds herself fitted into a foreign program of "gradual progress toward self-government," perhaps farther down the scale of independence because of all that has passed. Her country will be wasted, weak and farther from the goal than ever.

How much arguing will it take to persuade the national-minded or even the reasonable Burman to understand that these years of agony were necessary, that all has really been done for his own best welfare, that Japan was

really a wolf in sheep's clothing so far as independence was concerned, that the China Road had to be reopened in order to put the means of conquering Japan into the hands of China, and that in fact all this terror and misery was brought about by Japan's wicked and unprovoked ambitious aggression, which had to be broken at any cost? Will not the masses of Burma much more easily follow the simpler theory based on a superficial line-up of historical facts in the hands of the extremist and the politician? "We have been a subjugated people with a glorious past. We aspired to independence from a western power but were unable to secure it. Japan came and set us free and we again had our independence. Western powers came in and drove out Japan and re-subjugated us."

At best we, as a mission, will have some very high barriers and deep gulfs to bridge between us and even the reasonable patriotic aspirants, because most Christian missions in Burma are staffed by citizens of the western powers which will reconquer Burma. But if, as a mission, we re-enter Burma as a unit of a conquering, subjugating army, we may find our mission for years to come on the black list of nationally-minded peoples of Burma, among whom are doubtless many of our leading Burman Christians. On the other hand, if Christian missions refuse to enter as any part of the army and are willing to wait till they can enter as civilians under the civil government, then at least we can say we came back just as soon as we could without being part of a conquering army and without a uniform of any unit of the army. We have a deep and true sympathy with them in all of their lawful aspirations for self-government. We represent a religious group and a world brotherhood, and we come in that capacity to share with them. Politics and government are not our sphere.

Such a position, I believe, is the wisest in the long run, and we shall make greater progress by observing it now than to attempt to race in with the army. Both tasks are necessary and have their place. But let us keep Christian missions free from all appearances of being a part of the military arm of government.

Today's Urgency in Evangelism

Doors everywhere wide open to the friendly ministry of Christ create today's new urgency in evangelism as the primary task of the church

By JESSE R. WILSON

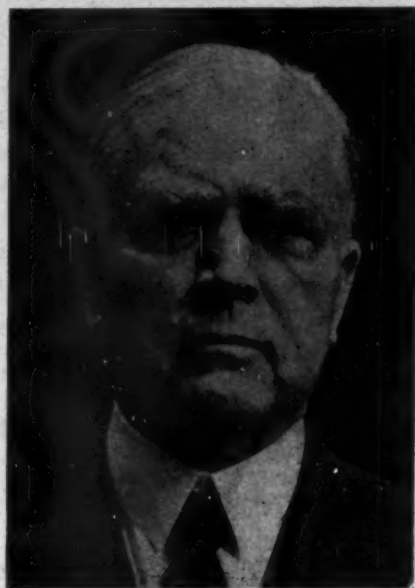


Hindus of India performing the traditional purging rite in the sacred waters of the Ganges River. Is this sufficient for their redemption or do they need a vital, saving Christian faith?

MORE than a thousand people heard Dr. John R. Mott summon the Protestant forces of North America to a great and immediate advance in evangelism in the outstanding address of the 51st Annual Meeting of the Foreign Missions Conference, in Toronto, Canada, January 5-8, 1945. Among them were 485 delegates from every state in the United States and from every province in Canada. The others were people of Toronto who join with tens of thousands around the world in regarding Dr. Mott as another "man sent from God whose name was John."—He is perhaps the greatest layman the Christian church has ever produced.

On May 25, 1945 Dr. Mott will be 80 years old. For 55 years as a flaming evangel of Jesus Christ,

he has travelled in 80 different lands throughout the world. His one consuming purpose, expressed again in his Toronto address in words which he has repeatedly used, has been "to make Jesus Christ known, trusted, loved, obeyed, and exemplified" throughout the whole world and in every realm of human life. In making his summons to advance, Dr. Mott revealed the philosophy of his own great life of service in terms of Bible study, intercessory prayer, the multiplying of workers, priorities, strategies, and above all, perhaps, a sense of urgency that brooks no delay. "Now is the accepted time; today is the day of Salvation" might well have been his text as he declared that he did not know of "a door closed to the friendly ministry of Christ" and urged



John R. Mott

us to pay all the necessary cost involved in entering the doors which God has opened.

EVANGELISM THE CONFERENCE THEME

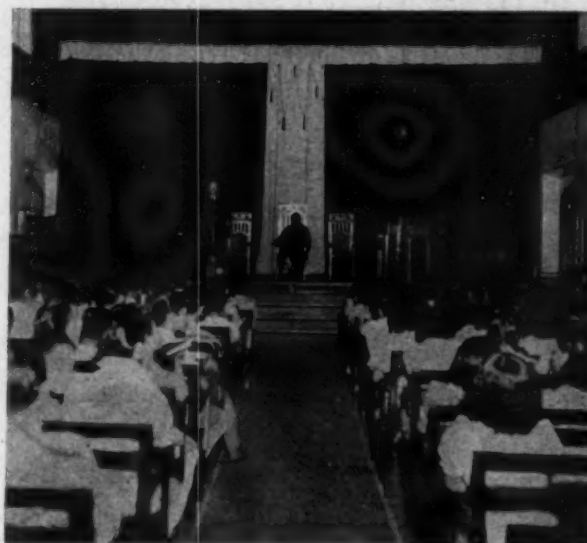
Evangelism was not only Dr. Mott's theme; it was also the theme of the whole conference, of every plenary session and of seminar groups. The opening address of Methodist Bishop James C. Baker, Chairman of the International Missionary Council, set the task of evangelism "in the light of present world conditions." Just as in St. Paul's day, "a pagan mind stands athwart the gospel." Now as then, therefore, the church must be "a community of thought as well as a community of life." In today's terrific battle of ideas, he said that evangelism has been "too vague and too shallow in intellectual and ethical content." This was underscored in one of the seminars by President John A. Mackay when he plead for a ministry to "broken minds" and "empty minds" as well as to broken bodies in today's welter of world suffering. Evangelism for the new day, said Bishop Baker, calls also for a new basis in worship. "To worship," he said, quoting the late Archbishop of Canterbury, "is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God." Further, evangelism calls for new methods, as well as proved old ones, to meet such new situations as

that which is represented in the world's "discontinuity of residence" making for "a lack of neighborliness" and a growing "sense of irresponsibility" in the necessity for all men everywhere to live in "a wider texture" of life.

BETWEEN A BISHOP AND AN ARCHBISHOP

The second keynote address was given by Dr. M. T. Rankin, newly elected Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, who sat on the platform between Bishop Baker and Archbishop Derwyn T. Owen of the Anglican Church in Canada, who conducted the worship service. Nothing more strikingly symbolized the unity in diversity of the more than 100 communions whose missionary agencies make up the Foreign Missions Conference than the appearance on the same platform of these three men—a Baptist seated between a bishop and an archbishop.

Southern Baptists well may be proud of their new foreign mission leader. He was in good company in Toronto, and he was himself good company. His theme was "Evangelism and Present Imperatives in Christian Missions." In penetrating clarity of thought, breadth of outlook, and as clear tokens of his devotion to Christ and His gospel, he said that the basis of all evangelism is "the evangel," the good news in Christ. Without the "evangel" there can be no real evangelism, but given the evangel and an evangelist, we can have evangelism under all the circumstances of life—always and everywhere.



Daily chapel service at Central Philippine College, Iloilo. What has happened to this institution during the Japanese occupancy of the Philippine Islands will soon be known

While insisting that evangelism sooner or later must involve both proclamation and persuasion leading to decision, he recognized that under some conditions in today's world Christians must be content just "to be there," accepting and enduring all temporary abridgements to religious liberty. He recognized also that a Christian ministry in terms of relief, rehabilitation, and reconstruction must be carried on for all, irrespective of whether those helped will ever become Christians. In this connection, Dr. Rankin said, "One can not imagine Jesus looking at someone in acute physical need and thinking: 'I can help his physical need, but unless this will present an opportunity of making him a disciple, I will not help him.'" "But," said Dr. Rankin, "neither can one imagine Jesus saying, 'I will help his physical need, but in doing so I will exclude all expression of desire to bring him into that relation to God which will create in him a new order of life.'"

FIVE GROUPS AND FIVE IMPERATIVES

Most of the four days were devoted to an intensive study of five great imperatives in five separate groups and the consideration in plenary session of the findings of these groups. The five groups dealt with: 1. Relief and Reconstruction, 2. Political, Economic, and Social Trends, 3. New Methods of Evangelism, 4. Contact with All Groups and Races in the Community, and 5. Missionary Personnel.

In every group evangelism was a dominant note and found fitting expression in its findings. This is revealed in such statements as these: "The Church must not allow an antithesis in the concepts of evangelism and good works." "Bread for myself is an economic problem; bread for my brother is a spiritual problem." Relief and reconstruction must be done by the Church "as part of the on-going program of missions." "We are ambassadors on behalf of Christ and our ministry is designed to lead men into reconciliation with Him." "The cultivation of friendship . . . must be an introduction that leads through to a transforming and saving relationship." "When the family life of the Christian community is purified and uplifted, it commends our faith to multitudes of non-Christians." If our churches and schools teach that Christ is "the necessary Savior of all men, we shall experience no difficulty in finding missionary recruits."

EVANGELISTIC METHODS NEW AND OLD

The Conference was less successful in discovering new methods of evangelism than in insisting that new methods be found. It urged that all methods,

new and old, be used "in humble dependence upon God." The radio, visual education, newspapers, books, literacy programs, music, hostels, and homes were indicated as effective approaches to peoples and effective channels for the evangel. In any field "a home devoted to a cause" is one of the best propaganda methods. A method used by Seventh Day Adventists in India caught the imagination of many. This consists in the publication and wide distribution of a magazine one half of which is devoted to health topics and the other half to a presentation of the gospel. Thousands of Hindus and Moslems have given a warm response.

FOREIGN MISSIONS AND WORLD ORDER

Since true evangelism is affected favorably or unfavorably by all that is happening in today's world, the Conference was not unmindful of the international scene. It reaffirmed the statement on religious liberty adopted jointly at Pittsburgh with the Federal Council of Churches (*See MISSIONS, January, 1945, page 48*). It called upon the Canadian and American governments "to secure the broadest possible acceptance, establishment, and maintenance" of the principles of religious liberty, which was defined to include freedom to worship, to bring up children in the faith, to preach, to educate, to publish literature, to organize, and to carry on missionary education. The Conference also plead for a larger liberty for dependent peoples and for their advancement and general welfare. It sought to disengage Protestant missionaries from any appearance of being on the side of imperialism, and therefore against the rightful aspirations of any people for self-government. Special reference was made to the Atlantic Charter, drawn up by Mr. Roosevelt and Mr. Churchill which was later signed by representatives of 24 nations at the White House on January 1, 1942, and subsequently by 10 other nations, including France, as recently as January 1, 1945. The Conference expressed great regret over the bitter and cynical despair which has spread far and wide "because to all appearances the representatives of the larger powers have not seemed to act in full consistency with their pledged word." In the light of actions such as these, it can easily be seen that the Conference sought to project its evangelistic advance with full awareness of the great global issues which confront humanity today.

TORONTO'S HEARTY WELCOME

Toronto's welcome was "hearty" even if not "warm" (on one day 12 below zero), declared Dr.

A. E. Armstrong, Secretary of the Board of Overseas Missions of the United Church of Canada. He reminded the delegates that the late trains "had originated in the United States." He referred to but did not press the full implications of the simile which likens the North American continent to a bottle of rich milk. In any event, the American delegates found plenty of cream and other good things, including cheese, steaks and roast beef. The Hotel Royal York provided excellent hospitality and convention facilities. Even the elevator service, a quality test in almost any hotel today, left nothing to be desired. A hotel considerate enough to provide chairs for elevator operators beside each elevator on the lobby floor, easily keeps its good employees in these days of labor turnover.

The welcome came not alone from the churches and mission boards and the hotel. It came from the Government. Ontario's Lieutenant-Governor Albert Matthews, as such the representative of the King, extended his welcome in an invitation issued by him

and Mrs. Matthews to a tea. Here all delegates were formally received. The following day he and Mrs. Matthews entertained a small group at dinner, among whom were Mrs. Leslie E. Swain and the writer. Mrs. Swain was included because she is Mrs. Swain and is also the President of the Northern Baptist Convention. The writer was included because he was the preacher Sunday morning in the Park Road Baptist Church of which Mr. and Mrs. Matthews are active members. It was an inspiration to see this high government official join with other deacons of the church in serving the Lord's supper, and to know from their pastor, the Rev. Charles G. Stone, that both are active Christians deeply interested in the world Christian mission. Mr. Matthews is also Western treasurer of the Baptist World Alliance. With leaders like these, Canada has a bright future not only in the great British Commonwealth of Nations but also in the greater fellowship of those who out of all nations and races will increasingly make up the Body of Christ.



Searching for dead or injured victims of a Japanese air raid on Chungking, China

The Unfinished Ministry of the Jericho Road

Are you really sharing your own comfort and plenty with those who endure today's hardship and misery?

By PAUL H. CONRAD

A PROMINENT Baptist layman, after the Sunday of Sacrifice Offering in his church, was overheard to comment, "Well, that's that! Now with this Emergency Fund business out of the way, we can give more attention to the needs of our own church." Other men and women, young people, boys and girls have been expressing themselves in much the same language. The impression seems to be that

in the local church, Sunday of Sacrifice marks the final step in the World Emergency Forward Fund effort. Whether the enlarged goal has been met or not seems to them unimportant. To them, the day of special emphasis on sacrificial giving to this cause marks the end of their participation.

Just suppose we could say that the World Emergency Forward Fund task is finished. What would it mean? It would mean that all the money needed for this far-reaching ministry is in hand; that the suffering of a bleeding, shaken world has been relieved as effectively as possible; that we have all the money we need for a worthy ministry to men in uniform; that all other aims, including rehabilitation of mission fields and a major postwar program, have been met; and finally, that Baptists have discharged their obligation, of concern on the world's anguish and the incomparable future opportunities of service.

Not one of these statements is true. This most pressing task of our denominational responsibility is far from finished. Indeed, no special day nor an annual goal can ever finish the Jericho Road ministry of Christ's followers. As long as desperately needy people suffer from war's devastation, spiritual starvation, and hopeless despair—just so long does our responsibility continue. Hunger and destitution are not relieved by spasmodic offerings of alms, but by regular, unfailing ministrations from day to day. This is true also of the task of building a better world of peace and brotherhood. No harvest of Christian idealism can be reaped by scattering a handful of seed here and there on barren ground.

With wise and efficient foresight Northern Baptists set an annual goal for this urgent work, recognizing that goals are artificial devices. They dramatize a minimum standard of need and provide a stimulus for reaching it, but requirements so vast cannot be divided exactly into yearly portions. The principle of the unfailing cruse of oil must become operative through our extra gifts if the wounds of the world are ultimately to be healed by its unction.

At the Northern Baptist Convention in Atlantic City in May, 1944, a goal of \$10,000,000 was adopted to be raised in the next few years for present emergencies and postwar advance. Of that amount

\$1,500,000 was accepted as the immediate objective for 1944-45. The recent rapid march of world events has made it certain that a much larger portion of \$10,000,000 will be needed sooner than expected. The returns from the Sunday of Sacrifice ingatherings on December 3rd have indicated that the giving this year is running 17% ahead of the giving for the same comparable period last year. That is not enough! Last year's World Emergency Forward Fund received only \$1,288,069. Hence an increase of 17% over that figure, if continued until April 30, 1945, will do little more than assure the attainment of the original \$1,500,000 goal. As a measuring rod, therefore, not 17%, but an increase of 55% is needed to guarantee the raising of \$2,000,000. This minimum of \$2,000,000 is urgently needed within the current year. The sum is reasonable, attainable and just. How can it be raised? The best answer is, "Keep the channels open for continuous giving from week to week in every Baptist church."

Other pressing needs, the United Budget, and payment for the Northern Baptist Assembly at Green Lake, must also be given full support. The important factor, however, is that opportunity for contributing to the Fund did not end with Sunday of Sacrifice.

Pastors and local church commissioners should let it be known that gifts to the Fund are still needed and earnestly sought. Those who have already given generously will find a multiplied blessing in giving again and again. Those who have neglected this opportunity should share their comfort and plenty with those enduring hardship. Churches that have not yet observed a Sunday of Sacrifice should do so on the earliest possible date. Literature and envelopes should be kept within sight and reach of all.

Northern Baptists must overcome the complacent delusion of having finished their task, and must keep clear the channels for continuous support of this most urgent enterprise.

BAPTIST EDUCATION DAY

April 15, 1945

Sunday, April 15, will be observed this year throughout the Northern Baptist Convention as Baptist Education Day. In calling on the churches to set this date aside for nation-wide emphasis on Baptist higher education, Dr.

Luther Wesley Smith points out that this observance will feature the widespread study of the Christian Emphasis Fund. When put into operation this fund will help talented Baptist youth to get a college education under Christian

influence through student loans and scholarships. Presidents of Baptist schools, colleges and seminaries will join with student delegations in helping many churches on April 15 to observe Baptist Education Day.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents



Girl Scout Troop of all races, classes and creeds in Denver's Calvary Baptist Church

Nobody Was Offended By Their Presence

*A successful experiment in racial fellowship
and understanding in a Denver Baptist Church*

THE chasm of race is as deep as it is wide, but in a time when distances are shortened by thousands of miles, should this chasm continue to separate us? The Calvary Baptist Church in Denver, Col., is discovering that the distances between races, classes, and creeds are not the formidable barriers they once were thought to be. And even

when war, as at present, tends to drive men of different complexions apart, they stand in the church together as one in spirit and purpose.

At the Easter season, when a group of Negro people who live in the community served by our church called on our pastor, Dr.

Henry G. Smith, to ask if they could not attend the Good Friday service, they inquired, "Can we find a little corner in the balcony where no one will be offended by our presence?" The pastor replied that they should come and sit where they pleased.

This was but a beginning of what has proved to be a blessing to the community and the church. A girl scout troop was organized. Leaders and girls determined to be loyal to the scout purpose regarding race, class and creed. Girls of Negro, Japanese, Jewish, and Mexican parentage (*Americans all*) asked for admission into

By PAUL W. STARRING



ABOVE: Luncheon in the school for children of working mothers. RIGHT: Young People's Fellowship Group in the church lounge

the troop. It rapidly became the largest and most cosmopolitan in the city. A vacation church school and a Sunday church school followed the example set by the girl scouts. Representatives of these racial and national groups have come into active membership and fellowship of the church. A day school for children of working mothers has likewise been established. From seven in the morning until seven at night it is open six days a week. No child has been turned away because his parents have not been Caucasian.

We have done all of this almost in spite of ourselves, for it has not been worked out in the spirit of a crusade. We have, however, committed ourselves to a deliberate policy which we are confident is in keeping with a sure principle of the Kingdom of God. At the top of *The Calvary Messenger*, our weekly church paper, are the following words:

WE QUESTION NOT YOUR NATION, RACE, NOR CREED. ENTER ONLY, WE PRAY, AS INTO THE KINGDOM RULED BY GOD.

No church is without its prejudices, and Calvary is not different in this respect. But by not pampering our prejudices or permitting them to dictate to us, we have come to know this greater fellowship of the church. Said one



deacon after having called on a family of evacuated Japanese who had recently come into the church, "From that call I received the greater blessing." Said another member who had come into Calvary from the deep South, as he criticized himself, "From now on the only people I don't wish to get too close to are dirty ones." And he is working toward the repudiation of even this barrier.

Thus the chasm between us because of race, color or creed is less deep than it was because we have found new meaning in the love of Christ for his children.

No Place Like Home Even in Ravaged China

Victims of the war in China have demonstrated that home is not so much a place as a state of mind or quality of spirit. A group

of American women missionaries and missionaries' wives met at the home of one of them to sew for Chinese orphans. They were Germans, Chinese, English, and Eurasians. The hostess lived in a two-room, mud hut. It was not large enough to hold the group; so they met on the flat mud area outside, which had been covered with sand. When it rained, they went up the hill to a German-Chinese woman's veranda. Another woman established herself in an old stable, with three tiny rooms, where she valiantly strives to live normally. She has even entertained the Bishop of Hong-kong. In this diminutive home a member of the American Embassy has come to study about the Christian life and to prepare for baptism.

These "homes," oddly assorted, present high adventures in living. A refugee teacher from Hankow lives in two rooms, with a curtained-off portion for her servant. During the day she is away at school; trying to re-establish financially and materially a burned-out dormitory. But she gaily serves tea on the porch from chipped blue cups in nicked saucers of white pottery decorated with yellow daisies. The tiny teapot was brought from Rangoon when she returned from furlough. The sugar bowl is an old, odd piece. The milk jug is of cheap Szechuen clay. Inside the rooms are rows of tantalizing books, which she generously shares with others who have lost theirs. These women have learned that there are more important things than mere household goods—as comforting as those can be. Even such accommodations seem luxurious compared with those of internees quartered five couples to a room in a refugee camp.—Mrs. E. H. Cressy, Chungking, China.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to *MISSIONS*.

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Field Correspondents in Four Continents

Vol. 36

MARCH, 1945

No. 3

Equitable Privilege and Responsibility For Liberalist and Fundamentalist

IN ACCEPTING the presidency of the Minnesota Baptist State Convention, Dr. W. B. Riley set forth his purpose as follows:

I want to treat all parties with fairness. I am a fundamentalist without apology or compromise; but I candidly believe that as long as liberals remain members of the convention and carry their part, they should be recognized in proportion to numbers and contributions and share equitably in privileges and responsibilities of the convention itself. I have no disposition to disguise the fact that I will do my best to keep the convention on conservative grounds, but that will involve no discourtesy to or prejudice against our liberal brethren.

While Dr. Riley has neither abandoned his own convictions nor compromised his position, he has pointed a way out of our present denominational impasse. Other fundamentalists and liberalists should follow his example. Had this wise, fraternal, truly Christian principle been a determining factor in last year's foreign mission theological controversy, the fundamentalists would never have needed to organize their own foreign mission society. Missionaries recently appointed by their society would still be serving the American Baptist Foreign Mission

Society where they belong. Dr. Riley's presidential purpose applies not alone to the Minnesota State Convention but to the Northern Baptist Convention and all its agencies. So long as Baptists who are not fundamentalists are members of the Convention and carry their part, as Dr. Riley points out, they are entitled to "share equitably in privileges and responsibilities." That means that men and women who represent their churches (*provided they meet the Foreign Board's high evangelical, educational, medical, and other standards*) must continue to be appointed by the Foreign Mission Board for service abroad. The Foreign Board has no moral right to refuse missionary appointment to young people from either fundamentalist or non-fundamentalist churches in good standing in the Northern Baptist Convention who meet the Board's high standards. But instead of recognizing that principle, the fundamentalists demand that all missionaries be fundamentalists, and they therefore now maintain their own foreign mission society.

Desperately do we need denominational, unity. But how can it be achieved on such rigid terms? Dr. Riley's emphasis on "no discourtesy to or prejudice against our liberal brethren" is applicable in both directions. There must likewise be no discrimination against our fundamentalist brethren. The present deplorable, costly, disquieting, unseemly, unfraternal divisiveness in our corporate denominational life should be ended speedily. Dr. Riley acknowledges that *both liberals and fundamentalists are brethren in Christ*. Therefore there is room in our fellowship for both because both accept sincere loyalty to Jesus Christ as the Lord and Saviour as the common bond of fellowship and service. By such acceptance neither group is placed in the position of repudiating freedom nor of insisting on rigid conformity by the other.

Freedom of the Press

And the Roman Catholic Church

IS FREEDOM of the press an inalienable American right or only a publicity privilege that people may enjoy so long as the Roman Catholic hierarchy sees fit to let them enjoy it?

A newspaper incident in California reveals that the hierarchy is prepared promptly to suppress that right whenever a newspaper prints news unfavorable to Roman Catholicism. According to the story, a priest and his woman companion were arrested for drunken driving. He was reported to have plead guilty, and to have paid a fine of \$250. When a newspaper reporter called at the office of the archbishop to verify the incident, the archbishop demanded that the story be suppressed. But the newspaper published it, whereupon the archbishop urged his clergy to denounce what he classified as the newspaper's "antagonistic attitude," and to say that if this failed to get results he would write a letter to be read from every pulpit in his diocese condemning the paper. Whereupon members of a Catholic Laymen's Club boycotted the newspaper. By Saturday the Catholic churches had withdrawn their advertisements. When this incident was publicized in *TIME* newsmagazine, a Roman Catholic Army Chaplain wrote a letter in which he said, "California Catholics will take care of the newspaper and Catholics of the United States will take care of *TIME*." More restrained was an Episcopal clergyman who wrote, "It is not a matter of great moment whether the chance indiscretion of a priest be reported in a newspaper or not, but it is highly important that attempts to intimidate the press be given the fullest publicity."

How different is the reaction when a Protestant minister is involved in misbehavior. Recently several papers in the East printed the story of a Protestant minister who confessed, after arrest, to having impaired the morals of boys. Did his denominational headquarters descend upon the newspapers and threaten boycott, withdrawal of advertising, or other penalties for exercising their freedom in the publication of news? They did not.

Whether newspapers show good sense and sound journalistic judgment in publicizing the occasional misconduct of ministers is open to argument. Sensationalism is always an insidious journalistic temptation. But no agency in the United States, political or ecclesiastical, except temporary wartime military censorship,

has the right to make rules as to how freedom of the press shall be exercised. *The Evangelical Christian* of Toronto, Canada, summarized the California incident by saying, "Romanism and the Four Freedoms just do not mix."

Preparing for the Slaughter of a Third Generation

THE proposal for permanent peacetime military conscription in the United States should be considered by the American people not on the basis of health, discipline, education, and other persuasive arguments advanced for it, but solely on the basis of ultimate purpose. "The War Department favors universal military training for purely combat purposes," said a Washington report to *The New York Times*, and quotes these ominous sentences from a War Department circular: "Universal military training will be our preparation for the next war. America will probably be the initial objective of the aggressors." Three conclusions are inescapable: (1) Before the slaughter of the Second World War is ended, the Third World War is outspokenly envisaged. (2) Since both Germany and Japan for decades to come will be militarily impotent and industrially prostrated, the only American war on the horizon would be against either Russia or England or both, a war either precipitated by the iniquities of another unjust imperialistic peace or prompted by envy and jealousy of America's unchallenged military might and industrial supremacy, which even Mr. Winston Churchill acknowledged in two recent speeches. (3) If America in peacetime conscripts its youth and arms to the teeth "for combat purposes," Russia and England and all other nations will be compelled to do likewise. That would certainly make the Third World War inevitable. Thus the Dumbarton Oaks plan of world reorganization breaks down before it is formally ratified. "It is the height of futility," wrote Charles H. Huestis in *The Toronto Star*, "to suppose that by taking military power from Germany and transferring it to Russia, Britain, and the United States, any contribution is made to lasting peace." There is still time for the American people to impress upon their

Congressmen and Senators that they will have no peacetime military conscription, but that instead they demand a world order maintained not by global power in the hands of a few, but based on justice, equality, and security in the hands of all. Thus no nation need feel the need of conscription nor fear the inevitability of another war. But if conscription is established in the United States, it will surely be established elsewhere. The result would be as plain and certain as tomorrow's sunset. It would mean that a civilization which slaughtered the men of this generation in the First World War, and slaughtered their sons in the Second World War, now plans deliberately to slaughter their grandsons in the Third World War. Is this what the American people really want?

Editorial ♦ Comment

♦ WHATEVER COMPLACENT SATISFACTION some delegates to the Cleveland conference (*reported on pages 148-152*) may have cherished with reference to participation in war by the so-called Christian, peace-loving nations in contrast to non-Christian nations, received a terrific jolt when a delegate reported a recent tabulation by an American historian of the wars in which the world's twelve leading nations have been involved during the past 450 years, from 1500 to 1942. The list is startling:

ENGLAND.....	78	SWEDEN.....	26
FRANCE.....	71	HOLLAND.....	23
SPAIN.....	64	GERMANY.....	22
RUSSIA.....	61	CHINA.....	11
AUSTRIA.....	52	U.S.A. (167 years).....	10
TURKEY.....	41	JAPAN.....	9

Topping the list is England. At the bottom is Japan concerning whose militaristic expansionism there is now universal condemnation. This is not pleasant reading. A favorite remark of the late Governor Alfred E. Smith was, "Let's look at the record."

♦ NORTHERN BAPTISTS WERE WELL REPRESENTED at the Cleveland conference and were by no means silent. They voiced their concern for an international bill of rights, for safeguarding human liberties and particularly for religious freedom. Four Southern Baptists were present, not as Southern Baptist Convention delegates since their convention officially had no connection with the conference, but as members of the Southern Baptist Commission on World

Peace. The conference admitted them as delegates with full privileges. Attorney E. Hilton Jackson of Washington, D. C. was concerned over legal aspects and the inclusion of religious freedom. Dr. J. M. Dawson of Texas urged a more positive declaration on evangelism which he rightly felt must take precedence over the otherwise commendable objective of "a Christian world order in every land." Dr. E. Theodore Adams contributed to the discussion on racial tensions as factors in world peace. Mr. O. K. Andrews, Southern Baptist layman from Missouri, emphasized the principle of justice to the small nations, and the urgency of self-determination for all peoples. The presence, participation and helpful contribution of these four Southern Baptists, proved

(Continued on following page)

THE GREAT DELUSION

Number 119

LIQUOR FROM ARGENTINA

FOR several years the United States Government has protested the fascist trend in Argentina and its sympathy and collaboration with Nazi Germany. As a more vigorous expression of displeasure, the American Ambassador was recently recalled, Argentine funds in the United States have been "frozen," and restrictions placed on American exports.

Does the liquor traffic patriotically concur in and cooperate with this policy? Statistics published in *The New York Herald Tribune* furnish the answer.

During the past year, although it marked the lowest point in United States-Argentine relations, *Americans drank the greatest number of tons of Argentine liquor in their alcoholic history!* They imported 16,612 tons of beer, wine, gin, cognac, brandy, whiskey and other liquors from Argentina, as compared with 4,330 tons in 1943, an increase of 383%. More than half of all of Argentina's exported liquor was shipped to the United States.

Assuredly Americans are not mixing liquor and patriotism. When did the liquor traffic ever show a readiness to give priority to patriotic or any other idealistic considerations? Always its own expansion and profit come first. So long as Americans thus place their alcoholic thirst above patriotism so long will the Argentine Government disregard formal protests from Washington about its nazi sympathy or collaboration.

again the error of Southern Baptist ecclesiastical isolationism. In all interdenominational conferences, and movements, the witness of Southern Baptists needs to be heard. Without them the global fellowship of Christianity is incomplete. They have nothing to lose, much to gain, and much to contribute to the enlarging faith and service of their fellow Christians.

◆ IN HIS REPORT of the Foreign Missions Conference (see pages 156-159), Dr. Jesse R. Wilson quotes what the late Archbishop of Canterbury said about the meaning of worship. That definition might well be reprinted on the calendar of every local church: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to open the heart to the love of God, and to devote the will to the purpose of God." The church member who enters the sanctuary and has such an experience of worship cannot fail to leave it a finer person and a better Christian.

◆ THE WORLD COUNCIL OF CHURCHES, into which Northern Baptists voted their membership at the Los Angeles Convention in 1939, now consists of 86 communions and denominations in 29 different countries. Latest additions to the list of members are the Church of Ireland, which has nearly 500,000 members and belongs to the Anglican tradition, and the Assyrian Church, also known as the Nestorian Church, which 600 years ago was once one of the great churches of the East with missionaries all over Asia, including China and India. After the extirpation of Christianity from Mesopotamia by the Mongols of the 14th century, the church survived in the mountains of ancient Assyria. Its total membership is now only 60,000 of whom 25,000 are in Iraq, 10,000 in Syria, and 25,000 scattered in Russia and Iran. Thus the World Council increasingly becomes truly global in scope and representa-

tion. Northern Baptists may well take satisfaction in the realization that they were among the first to become affiliated with this organization of ecumenical Christianity.

◆ DURING THE PEAK PERIOD OF GERMAN AIR RAIDS on London, its famous 160-year-old daily newspaper *The London Times*, did not miss a single issue. Recently its 50,000th issue brought tributes from the King, the Prime Minister, other distinguished Britons, and columns of congratulations from newspaper contemporaries. In its 50,000th issue *The London Times* again emphasized "freedom of the press" as its basic principle. Its editorial said, "Freedom of the press is not the privilege of a newspaper but the fundamental liberty of a subject." An American editor expressed this in slightly different form when he said, "Freedom of the press is the inalienable right of the people to be informed." The only restriction valid upon it is wartime censorship, and that should be restricted to information of military value to the enemy. But the distinction of not missing an issue during the war is not a monopoly of *The London Times*. It belongs also to *The London Baptist Times*, now under the distinguished editorship of Dr. F. Townley Lord who succeeded the late Dr. J. C. Carlile four years ago. In a recent letter Dr. Lord wrote to MISSIONS:

For five years here in the center of London we have been in the thick of it. There was one week in 1940 when our paper went to press amid flames all around. Our printing office still stands like a sentinel watching over widespread devastation. It is really remarkable that through all the bombing and dislocation of transport, never once has our paper failed to appear on the appointed day, for which we are very grateful.

During these years of war whatever headaches and anxieties MISSIONS has had, such as paper restrictions, labor shortage, mail delays, etc., have really been minor inconveniences by comparison.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



U.S.S.R.: The Story of Soviet Russia, by WALTER DURANTY, is one of the most informing books on Russia that have appeared throughout the

long period since Russia emerged from the chaos of the First World War as a communist revolutionary state. The author knows his subject thoroughly. He writes au-

thoritatively and objectively. For many years as the Moscow correspondent of *The New York Times*, he travelled far and wide, knew intimately Russia's leaders, Lenin,

Trotsky, Stalin, and all the rest, observed the development of the Five Year Plan and subsequent plans, watched with keen interest the growing industrial strength, military might, and diplomatic prestige of the new nation whose economic system was feared by the world of capitalism, whose anti-religious crusade terrified Catholic and Protestant ecclesiasticisms, whose military progress was an obstacle to the plans of Hitler, and whose magnificent achievements in driving back his armies now seem destined to make Russia the complete master of Europe. This book is absorbingly interesting. There is not a dull page in it. Filled with factual material, yet reported with clarity and historical perspective, it gives to the reader a thoroughly reliable and illuminating account of what has happened during the past 25 years in that vast area known as the Union of Socialist Soviet Republics. The book ends with the historic Teheran Conference of President Roosevelt, Prime Minister Churchill, and Marshall Stalin, world significance of which, says the author is that "it involved the recognition by the United States and Great Britain of Russia's passage from the larval state of revolutionary pariah, through an indeterminate cocoon period of half-friend, half-foe, into full acceptance as an ally and great power." Any reader of *MISSIONS* who reads this book will thank this magazine for having brought it to his attention. (J. B. Lippincott and Co.; 287 pages; \$3.00.)

• • •

Enough and to Spare, by KIRTLAY F. MATHER, Professor of Geology at Harvard University, answers the popular belief once set forth by Malthus that some day "there will not be enough to

go around." Examining "the current trends of population changes," ascertaining "the quantities of foodstuffs," estimating "the raw materials of the earth" and investigating "the ability of scientific research and techniques to change the relation between man and his environment," Dr.

Mather concludes that the "bounties of the earth are adequate to supply all mankind with the means for comfortable existence," but that we run into impossible situations when nations attempt to live on their own resources. "Only as each contributes freely and without hindrance to the welfare of all Mankind can the resources of any be utilized to the best advantage." Man's trouble, says Professor Mather, is that he has not learned that the Golden Rule is a law of life, rather than a pious platitude. Its practice is an absolute necessity, not only for survival but for the attainment of "the co-operative life of universal brotherhood." Thus, "the scientific study of man as an inhabitant of the earth makes it absolutely clear that the virtues extolled by the prophetic voices of religion are in complete harmony

with the best interests of individuals and nations." This book brings scientific illustration and support to the fundamental religious belief that men must be brothers. (Harper and Brothers; 186 pages; \$2.00.)

• • •

My Life With the Enemy, by PHYLLIS ARGALL, a former Presbyterian missionary in Japan, and for the past 25 years a correspondent for a London newspaper and managing editor of *The Japan News Week*, is an illuminating and authoritative narrative of life in Japan during her extended residence. She traveled widely, was present at numerous international functions, and came to know many Japanese people in all walks of life. Because of her knowledge and her Canadian and therefore British citizenship, she was arrested on the day after "Pearl Harbor" and imprisoned for several months. After a trial that seemed like a travesty of justice, she was sentenced to 18 months at hard labor. Fortunately through the good offices of U. S. Ambassador Grew she was released and repatriated on the first sailing of the *M. S. Gripsholm* in June, 1942. Everything Japanese comes into review in this fascinating book. At times she is severely critical, as for example, in discussing the numerous competing denominations in Japanese missions, the real reason behind the pressure of the Japanese government for the amalgamation of Christian bodies in Japan, European imperialism in Asia, and the failure of the British Government to support Secretary of War Henry L. Stimson in his protest against Japanese aggression into Manchuria. Tersely she summarizes the situation in 1931. "The British note of protest was never sent. The United States

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The Macmillan Company • New York 11

was out on a limb, and the Japanese were in Manchuria." Ominous is her warning about the racial significance of the war. Tersely again she summarizes the picture, "Singapore proved more conclusively than anything else could have done that the Pacific War is not economic; it is not strictly for extended empire or Japanese *lebensraum*. It is a racial war, the yellow race against the white race." If her diagnosis is correct the conclusion is irrefutable. Victory over Japan will not settle the basic problem of race relationships in the Far East. (Macmillan; 290 pages; \$3.00.)

• • •

Decision and Destiny, by GEORGE A. CLARKE, pastor of the First Baptist Church of Malden, Mass., contains 18 character study sermons, presenting nine Old and nine New Testament characters who made pertinent decisions that determined their destinies. The importance of reaching definite decisions on paramount problems and at crucial times is emphasized and applied to modern life. (Revell; 143 pages; \$1.50.)

• • •

Boot and Saddle in Africa, by THOMAS A. LAMBIE, for many years a missionary doctor in Ethiopia and personal physician to Emperor Haile Selassie, takes the reader on 13 thrilling and informing rides as the doctor journeys on his errands of healing and mercy. This is an inspiring and entertaining book, full of adventure, faith, sorrow and love; depicting scenes that reveal the physician's love for and devotion to his work and the people of Ethiopia and the Egyptian Sudan. (Revell; 158 pages; \$2.00.)

• • •

The Leathernecks Come Through, by CHAPLAIN W. WYETH WILLARD, U.S.N.R., tells of

the experience of a Protestant Navy chaplain who was with the first Marines to land on the shores of Tarawa. The book is highly spiritual as well as informing. (Revell; 224 pages; \$2.50.)

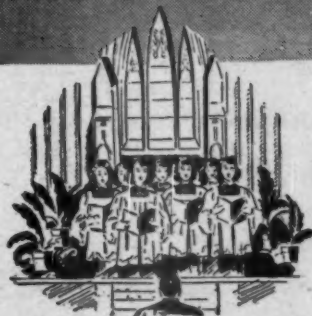
• • •
The Christian Mission in Our Day, by LUMAN J. SHAFER, Secretary of the Board of Foreign Missions of the Reformed Church in America, analyzes the nature and background of the present world crisis, and stresses the need and place of Christianity in a postwar world at home and abroad. "Christian ideals will be applied to life only when men and women fired by faith and devotion will it so." This volume deals with vital facts and burning issues in a sane and intelligent manner, calling for commitment and action. (Friendship Press; 168 pages; \$1; paper, 60 cents.)

• • •
The Free Church Tradition in the Life of England, by ERNEST A. PAYNE, is a record of the development, growth and witness of the Free Church in England, and an appraisal of its present and possible future religious contribution to the world. (Student Christian Movement Press; 158 pages; \$1.20.)

• • •
The Church Must Win! by CHARLES T. LEBER, Secretary of the Presbyterian Board of Foreign Missions, discusses the place, purpose, and program of the Christian Church universal, during and after this world conflict. The emphasis is on what to do rather than how to do it. (Revell; 185 pages; \$1.75.)

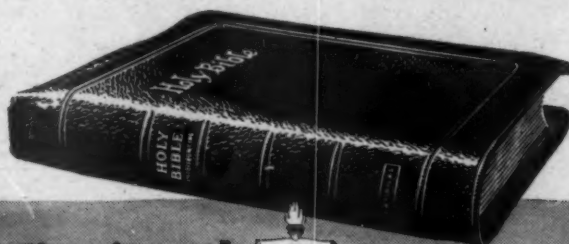
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Great Interviews of Jesus, by CLARENCE E. MACARTNEY, contains 15 sermons based on interviews that Jesus held with individuals, representing various needs and personalities. The mes-

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sages are scriptural, evangelistic, and practical and they give direction to life. (Abingdon-Cokesbury; 190 pages; \$1.50.)

Books Received

The Real Soviet Russia, by DAVID J. DALLIN, Yale University Press, 260 pages, \$3.50.

The Battle Against Isolation, by WALTER JOHNSON, University of Chicago Press, 270 pages, \$3.00.

God Passes By, by SHOGHI EFFENDI, Baha'i Publishing Committee, 412 pages, \$2.50.

More Than Conquerors, by W. HENDRIKSEN, Baker's, 285 pages, \$2.25.

According to Paul, by HARRIS FRANKLIN RALL, Scribner's, 272 pages, \$2.75.

Toward the Understanding of Europe, by ETHAN T. COLTON, Association Press, 86 pages, \$1.00.

Sabbath, the Day of Delight, by ABRAHAM E. MILLGRAM, Jewish Publication Society, 405 pages, \$3.00.

How to Think of Christ, by WILLIAM ADAMS BROWN, Scribner's, 305 pages, \$3.00.

Many Creeds One Cross, by CHRISTOPHER E. STORRS, Macmillan, 154 pages, \$1.75.

The Postwar World, THE MERRICK LECTURES, Abingdon Cokesbury, 206 pages, \$2.00.

How to Think of Christ, by WILLIAM ADAMS BROWN, Scribners, 305 pages, \$3.00.

The Revolt Against God, by RUFUS WASHINGTON WEAVER, Revell, 243 pages, \$2.50.

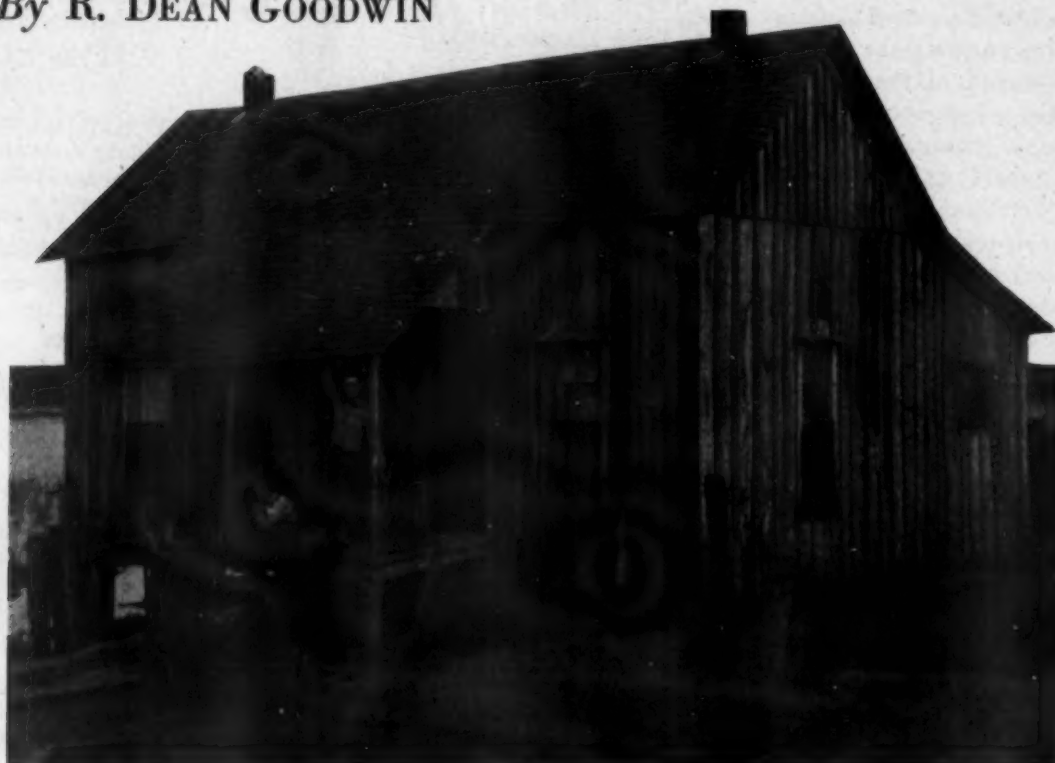
Re-educating Germany, by WERNER RICHTER, University of Chicago Press, 227 pages, \$3.50.

Earth Might Be Fair, by RICHARD S. EMMICH, Harper & Brothers, 112 pages, \$1.50.

The Great Hope for Disadvantaged People

Report of the annual meeting of the Home Missions Council of North America, at Atlantic City, N. J., January 8-12, 1945

By R. DEAN GOODWIN



A typical sharecropper cabin. Millions of Americans live in such conditions

SCORNING weasel words and sentimental piety Dr. Mark A. Dawber in his keynote address to the annual meeting of the Home Missions Council of North America, January 8-12, in Atlantic City, N. J. argued for plain speaking by the Christian church in behalf of disadvantaged peoples of North America. "While in no way detracting from the rightful criticism of other nations," said he, "we could achieve more if we would give a demonstration of how to deal with impoverished people who live under our own flag and for whom we have had responsibility for nearly half a century. To make possible the fruits of a Christian democracy to these various groups in our midst is an imperative of Christian missions. To the everlasting credit of the missionary enterprise, it has been and is now for them the great hope."

Nearly 200 delegates, representing 23 different denominations in the Council considered for three days the theme "Home Missions Plans for the Future." This interdenominational home mission agency works in cities and town and country fields, conducts missions among migrant workers, sharecroppers, American Indians, Spanish-Americans, and Japanese Americans. The year 1945 is the 25th year of work among migrants. Miss Edith Lowry told of a new type of activity which had been started by the Division for Volunteer Service. Mrs. Hermina Browne has been working in five New York hospitals in musical therapy. By training volunteer workers to help, a large rehabilitation service to returning service men is envisioned. Referring to national trends which affect missions, Miss Lowry said that the war had reduced high school

enrolment by 1,000,000 students and had raised the number of employed 14-17 year-olds to 3,000,000, while the number of women workers had increased from 15,000,000 in April 1940 to 18,000,000 in April 1944.

Opening the conference was a dinner meeting, addressed by Mrs. Margaret R. Carter of the Twentieth Century Fund, New York, N. Y., and Secretary Hermann N. Morse, of the Presbyterian Board of National Missions. Mrs. Carter, in an address on "America Plans for the Future," called attention to the many post-war plans and added that "most of them represent plans to preserve the interests of the group making the plan." The real need is for those who look beyond special interests to the interests of all people in the nation. She called for a remobilization after the war that would use in the peace effort all the enthusiasm and vigor that we have put into the war effort. "We need to do more than to provide 60,000,000 post-war jobs," she said; "we want also to feel that we as individuals can make a contribution to society."

The address by Dr. Morse was on the conference theme. He pointed to the problem that will be created for home missions when in the years immediately following the war, the population is again reshuffled, and said, "The problems the churches face today must be faced corporately if we hope to solve them." Mrs. Norman V. Peale, President of the Council for the past two years, expressed the same feeling in her presidential address: "The masses of people will give less and less attention to denominationalism as a way of life and more and more to Christianity."

In a session devoted to city mission work, President Kenneth D. Miller of the New York City Mission Society, spoke of the dark future. "In our cities we are raising a generation of people who have no vital connection with religion," he said as he called for the downtown city churches to meet with vision the needs of the people who live in their communities. Dr. H. Paul Douglas, since 1921 research director of the Institute of Social and Religious Research, spoke in the same session. Of the city churches 70% are located near to each other in clusters of three or more, according to surveys by Dr. Douglas, who call for cooperation among them to solve the problems they face.

Town and country church work was the center of attention in a session addressed by Prof. W. V. Dennis, of Rural Sociology, Pennsylvania State College. He charged that the rural churches have been too neglected. "It is in rural America that the hope of

extending and maintaining a dynamic Christianity now lies," he declared, adding that "Protestant Christianity has never been really at home in the cities. The city churches have survived until the present only because of the steady stream of new life which has flowed into them from rural areas. All that you aim for in post-war rural life, an extended and more suitable rural education, more adequate provisions for sound health, a constructive and more nearly just land policy, the elimination of racial discrimination, the development of community and the elevation of all rural living to levels in which personalities may find opportunity for full growth—these and other aims can be achieved only if and when the hearts and minds of those who labor for them are inspired and governed by the spirit of Christ Himself."

Although most of the discussion concerned home mission work in the United States, one session was devoted to the West Indies. In every instance there was concern about finding basic solutions of the problems rather than palliatives. Thus Secretary Charles S. Detweiler, addressing the conference on "Our Concern for Puerto Rico," said that our government had spent \$75,000,000 in that country in the last ten years but the problems of the island



Street playground in the slums. It assuredly is not conducive to discipline or character forming

were not cured. "The greatest thing we can do for Puerto Rico," he said, "is to win men and women to Jesus Christ and form them into self-directing and self-supporting churches. We are bearers of the Kingdom of God to the people of the world."

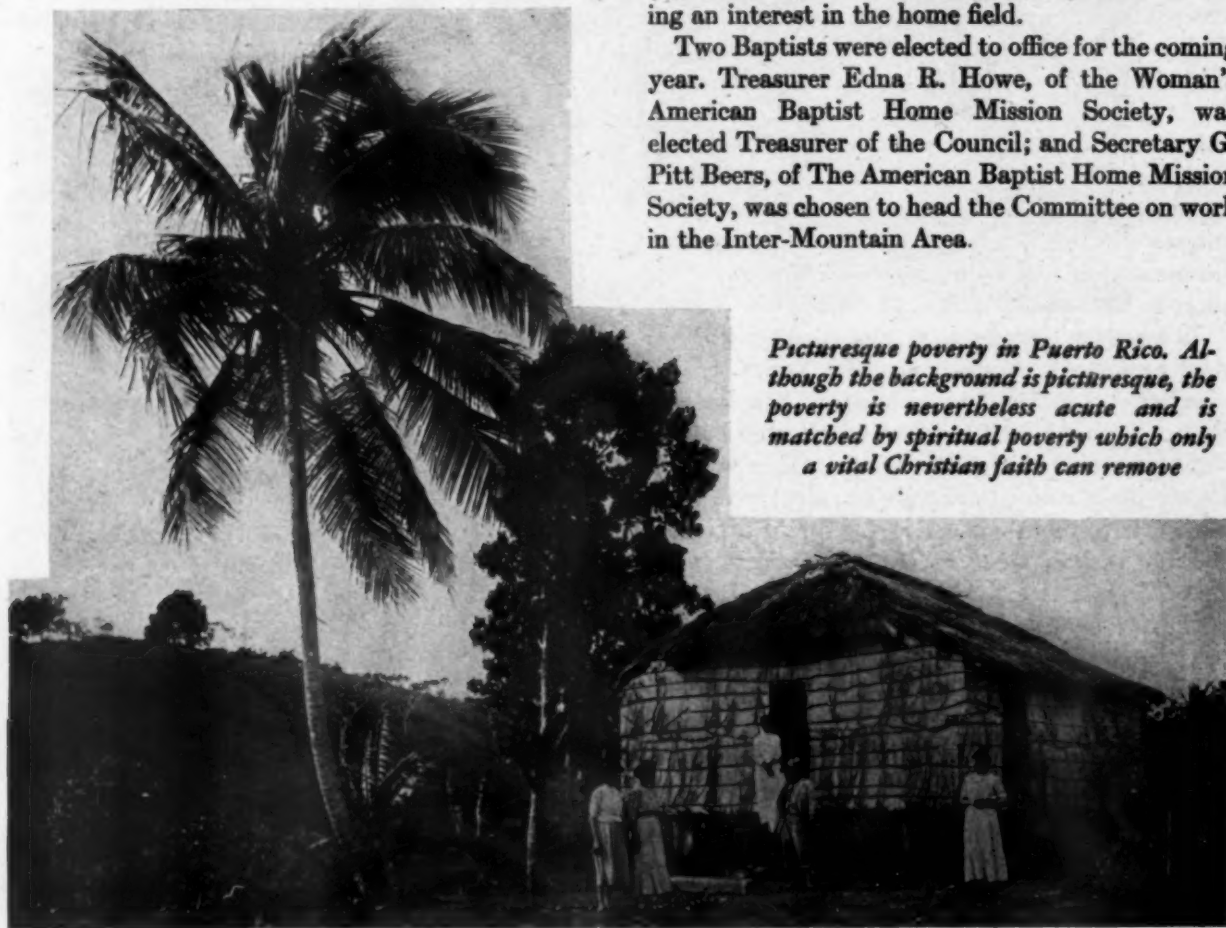
Migrations on an increasing scale by white and Negro people alike from the South to the North were envisaged by Director Will W. Alexander of the Julius Rosenwald Fund, in an address on mission work among racial minorities. One third of the present rural population in the South must look to industry for economic opportunity for themselves and their families. Here was one of the greatest opportunities which the church has: to help bridge the gap between the life which these people have lived and the life which urban and industrial living demands of them. Speaking against segregation he said, "We need to approach Negroes as American citizens and serve them and work with them in integrated programs that reach all citizens regardless of race. Here again the church is called upon for pioneering."

Rev. Don R. Pielstick, field representative of the Home Missions Council, has been conducting

schools for Negro rural pastors in the South to equip them for better work. Dr. Dawber reported that 1500 Negroes go into the ministry each year and that less than 100 of them have had college and seminary training. More than 20,000 now in service have not gone beyond the third grade. Mr. Pielstick, in his report, showed the dangers implied in such facts for the cities, to which many Negroes will move.

New interest was awakened in a united publicity department. Field Editor Harold E. Fey, of *The Christian Century*, spoke of the need for Protestants to join together to establish a public relations program. Such a program would make an interdenominational approach to the secular press to secure wider publicity for Protestant work, and would interpret Protestant Christianity in such a way as to strengthen Christian faith and to oppose the drift toward secularism. Recruiting home missionaries was considered in one of the closing sessions. Secretary Winburn Thomas of the Student Volunteer Movement reported that his organization is now presenting the challenge of the World Christian Mission to youth of high school age, and that many of them are indicating an interest in the home field.

Two Baptists were elected to office for the coming year. Treasurer Edna R. Howe, of the Woman's American Baptist Home Mission Society, was elected Treasurer of the Council; and Secretary G. Pitt Beers, of The American Baptist Home Mission Society, was chosen to head the Committee on work in the Inter-Mountain Area.



Picturesque poverty in Puerto Rico. Although the background is picturesque, the poverty is nevertheless acute and is matched by spiritual poverty which only a vital Christian faith can remove

Next Year's Crusade For All Baptist Churches

A preliminary announcement about the new field program proposed for the next denominational year

A CHRISTIAN LIFE CRUSADE coordinating all of the denomination's field programs, was voted at the mid-year meetings of the Council on Finance and Promotion. It will be developed in three stages: A Planning Conference at Green Lake next summer; 200 Training Conferences from September to December 1945; and a series of six evening Institutes in every Baptist church in the Northern Baptist Convention during January and February of 1946, one Institute to occur on a stated evening in each of the six successive weeks.

Purpose of these Institutes is to enable every church to begin the calendar year of 1946 with an outstanding emphasis upon the opportunities and responsibilities of Northern Baptists as individuals and as church members in the present world situation and set for itself achievement goals to be reached during the year. The program for the local church will provide a two hour session each night, with 20 minutes as an opening period including prayer, meditation, and a devotional message by the pastor. This will be followed by 40 minutes as an interpretive period presenting the six subjects of the Crusade: Ministry to Returning Service Men and Women, Evangelism, Christian Teaching, Social Progress, Stewardship, Missions. One subject will be discussed each evening. The closing period of 50 minutes will be a planning period. In larger churches simultaneous groups covering each of these subjects will be held on each evening.

By STANLEY I. STUBER

In smaller churches where the numbers attending would not warrant such division, an alternative program will meet the requirements of the local church. Following the Institutes the church is expected to arrange a meeting of the entire membership to hear the report of findings by the various planning groups and set up achievement goals. These will cover the period ending on December 31, 1946, when the church may hold another special gathering to report on its achievement.

Early information will go to all churches regarding the program. The pastor of each church will be asked to make a real effort to secure the presence of his church lay leaders in the nearest Training Conference. Not later than



Evan J. Shearman

October 15, each church will be provided with a packet of material which will aid the pastor and his committee in developing the type of program best adapted to the needs of the church.

New Eastern Representative

On February 15, Dr. Evan J. Shearman began his new service as Eastern Regional Representative of the Council on Finance and Promotion, with headquarters at 152 Madison Ave., New York City. For the past nine years he was pastor of the First Baptist Church of Springfield, Mass. Dr. Bruce Jackson, who has been temporarily carrying the work of Eastern Regional Representative in conjunction with that of the Field Activities department will now be able to devote full time to the Field Activities program. Dr. Shearman is a graduate of Colby College and Newton Theological Seminary. He was formerly assistant pastor and educational director of Emmanuel Baptist Church in Brooklyn, N. Y., and later pastor of the First Baptist Church of Woburn, Mass. In Springfield, he served as President and International Chaplain of the Civitan Club, as Chairman of the Springfield Board of Public Welfare, and for ten years as Recording Secretary of the Massachusetts Baptist Convention.

Baptists Active in United Church Canvass

Northern Baptists are playing an active part in the second period of the United Church Canvass (February 18 to March 11), now in full swing. Dr. Earl Frederick Adams is chairman of the Finance Committee and Rev. Stanley I. Stuber, secretary of publicity, is acting director. Many churches which ordinarily conduct their Every Member Enlistment in the

spring are participating, if located in town or cities where such a canvass is being held. Special emphasis is being placed this year on the spiritual values of the United Church Canvass, which is in effect a simultaneous Every Member Enlistment on the part

of all the churches in a given community. Attention is focused on the opportunity to "re-enlist" the returning service man in the world mission of the church.

The beautiful painting, reproduced on the inside front cover, was made for this year's

United Church Canvass. Available in poster form in full color (size 17 X 21 inches), it may be adapted to Northern Baptist church use by pasting in the blank space below the picture a sticker which carries these words: RE-ENLISTING IN THE LARGER CAUSE.

The church needs this returned veteran even more than the nation needed him. He will gladly reenlist if he finds the home church holding faithfully to a world-redeeming mission, earnestly preaching and practising the gospel of Christ and motivated by His sacrificial spirit. Now is the time to rise above small affairs and RE-ENLIST IN THE LARGER CAUSE.

Churches or church groups will find this poster ideal for calling attention to their program for returning service men. A poster and a sticker (*please mention if sticker is desired*) may be ordered for 10¢ from United Church Canvass, 297 Fourth Ave., New York 10, N. Y.

They Do Not Favor Peacetime Conscription

Presidents and representatives of Baptist schools, colleges and seminaries, attending the Mid-winter Conference of the Association of Baptist Educational Institutions in Atlantic City, went on record as opposing at this time national legislation for peacetime military conscription.

Dr. Wilbour E. Saunders, Headmaster of the Peddie School, Hightstown, New Jersey, and president of the Association, reported the action following a session on January 9 in which the group listened to a report by President Donald J. Cowling of Carleton College on legislation now before Congress.

It was the opinion of the Baptist educational leaders that legis-

Next Summer's Schedule at Green Lake

Thirteen summer conferences have been scheduled for the new Northern Baptist Convention Assembly Property at Green Lake

The full schedule of conferences to be held at Green Lake next summer is as follows:

Correspondence about reservations and rates for attendance at

ard Hoiland, National Program Director, 1701 Chestnut Street, Philadelphia 3, Pa.

All other inquiries about Green Lake accommodations should be

June 15-19, COLLEGE AND SEMINARY PRESIDENTS
June 18-21, NATIONAL COUNCIL BAPTIST YOUTH FELLOWSHIP
June 21-23, NATIONAL YOUTH CONFERENCE
June 26-July 13, LABORATORY VACATION CHURCH SCHOOL
June 30-July 4, NATIONAL LAYMEN'S RETREAT
July 5-13, NATIONAL BAPTIST MINISTERS' CONFERENCE
July 14-21, WISCONSIN BAPTIST YOUTH ASSEMBLY
July 23-25, WISCONSIN BAPTIST WOMEN'S HOUSE PARTY
July 27-August 4, CHRISTIAN EDUCATION WORKERS' CONFERENCE
August 4-6, SPECIAL DELEGATED CONFERENCES
August 7-15, MISSIONS CONFERENCE
August 17-25, SPIRITUAL RESOURCES AND EVANGELISM
August 26-September 3, MUSIC AND RELIGIOUS DRAMA

the above conferences should be addressed to Mr. J. C. Clark, Business Manager, Northern Baptist headquarters, or to Rich-

tist Assembly, Green Lake, Wis.



The Roger Williams Inn on the Green Lake Assembly Grounds

lation ought to be delayed until the post-war scene is much more clearly in sight. They agreed to discuss this point of view with other national educational organizations and to communicate their views to Congress.



Global Travels

The Secret Place

The interesting story of what happened to one copy of the denomination's devotional book

The devotional booklet, *THE SECRET PLACE*, has reached the half million mark in circulation. This phenomenal increase has been achieved without organized subscription campaigns. About 110,000 copies of each issue are sent to the armed forces.

The Committee receives hundreds of unsolicited letters from those who use the booklet telling of its contribution to their spiritual life. Chaplains and soldiers write about its use at the front.

One very interesting story was reported to the General Council. Private Richard L. Husted, one of the three sons of Dr. Harold R. Husted of East Orange, N. J., returned in late November from overseas. He had served about a

year with the Third Infantry Division in Italy and France, was wounded at Anzio in January, 1944, and following his recovery rejoined his company. In August, 1944, he took part in the invasion of Southern France and near Belfort Gap was again wounded. With a broken foot he was evacuated by plane to Naples and then by hospital ship to the United States. On arrival at Halloran Hospital he did not possess a single "thing" that he had when he left this country more than a year ago. During the military campaigns in North Africa, Italy and France, he had lost glasses, watch,

pen, pencil, pocketbook, everything he owned. Classed as a "bed patient," he did not return in uniform. In Naples, the Red Cross gave him a small bag containing toilet articles. In that bag he brought back a few letters, several snapshots of members of his family, and a copy of the latest issue of *THE SECRET PLACE*.

First Lt. William D. Husted is a prisoner of war in Germany, and Lt. Harold H. Husted is with the Marines in the South West Pacific. These sons of Dr. Husted and the sons of many others are receiving spiritual strength from our Baptist devotional booklet.

Baptists at Cleveland

The following Northern Baptists attended the Conference on the Bases of a Just and Durable Peace at Cleveland, Ohio, January 16-19, 1945, reported on pages 148-152. All of them are qualified to give a report of the conference to churches and associations.

EARL F. ADAMS	J. HAROLD GAMBLE	HARRY S. MYERS
DANA M. ALBAUGH	CHARLES W. GILKEY	J. W. NIXON
MISS MARGARET T. APPELGARTH	KYLE HASELDEN	HAROLD C. PHILLIPS
MRS. EDWIN E. AUBREY	A. H. HASLAM	JAMES QUINN
E. E. AUBREY	HARVEY HOLLIS	MAX RHEINSTEIN
WILLIAM AXLING	A. J. HUDSON	J. J. RUNYAN
G. PITT BEERS	FRANK JENNINGS	D. R. SHARPE
E. A. BELL	MRS. DANA C. JONES	ROLLAND W. SCHLOERB
MRS. H. R. CHAMBERLIN	K. S. LATOURETTE	MRS. R. L. SPOERRI
BERNARD C. CLAUSEN	G. MERRILL LENOX	STANLEY I. STUBER
DONALD B. CLOWARD	W. O. LEWIS	LESLIE E. SWAIN
O. DE W. CUMMINGS	WILLIAM B. LIPPHARD	JOHN W. THOMAS
FRANKLIN D. ELMER, JR.	WILLIAM G. MATHER	MRS. D. B. WHITED
	LESLIE B. MOSS	MRS. F. C. WIGGINTON



An outdoor conference class at Green Lake

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Interior of the First Baptist Church, Chengtu, West China

The Missionary Home of the Open Door

By MINNIE M. ARGETSINGER

NOTE.—Miss Minnie M. Argetsinger arrived in the United States in December, 1944, after a long and arduous trip from Chengtu, West China. Since 1919, she has represented the Woman's American Baptist Foreign Mission Society in this remote field. Engaged primarily in evangelistic work, her service has brought rich returns to the Kingdom enterprise. The following article is the substance of an interview with Miss Argetsinger.—Ed.

ON MY way home I had the delightful experience of having Dr. Dorothy Gates with me from Chengtu to Ipin, and as I read at headquarters her account of our farewell and this first stage of the trip, I am reminded of how accustomed to the ways of China we "oldsters" become. She found much I had forgotten that was novel and interesting to a newcomer and I choose to quote what her keen eyes and ready pen captured during those strenuous days:

During our last days in Chengtu I helped Miss Argetsinger sort and

dispose of her things, getting the house in readiness for occupancy by the Y.W.C.A. during her furlough. We fixed box locks, packed equipment for the four to six-day boat trip—pans, kettles, stove, fuel, dishes, cups, silver, towels, dishpan, soap, candles, bedding, mosquito netting and every article needed. Folks came asking to go along, and finally the food and cooking had to be planned for nine foreigners, instead of the original three. Day by day, all day long, the Chinese came to say goodbye to her. In sorting she discovered small items she could give to the women and children among whom she worked. One morning the children appeared at her invitation. Such broad smiles! Another day grateful women came and there was a farewell meeting on the lawn. There seemed no end to the invitations she must accept from her host of friends. As we finally went to the boat one morning, she was accompanied down the street to the sound of fire-crackers in true Chinese style. We were lodged on a small flat row-boat with curved matting roof over the middle. Seven rowers stood at the front. We slept on the floor on padded quilts. The river was high and the current swift, and the treacherous rapids gave the rowers a chance to show their skill. We traveled 30 hours in the five days

it took to cover the less than 250 miles to Ipin, my new station. The rest of the time we were waiting!

So, in Dorothy Gates's words, we began our trip that took nine of us missionaries to Ipin. There I was joined by Dr. and Mrs. Tomkins, Miss Lydia Crawford and Miss Sara Downer. From there we went to Chungking, and by plane to Calcutta, India, a city full of soldiers. On the way to the port of Bombay I took trips to famous spots, including the Taj Mahal. The heat was terrific. We went aboard with no hour set for departure, and no knowledge of our route—just a prayer for all of us to reach our destination. Each evening of the voyage the missionaries held services which American soldiers were glad to attend. At one meeting there were 172 men in uniform. They chose their own hymns, their favorites, that were called for over and over again—"God be with you till we meet again," "Holy, Holy, Holy," "In the garden," "Faith is the victory." We had a comfortable trip and were deeply grateful to God as we joined our loved ones again.

In taking stock of the work I left back in China, certain activities stand out in bold relief.

The little tots, hundreds of them, gathered off the streets. My home was really a Christian Center and the children came twice a week for worship. In pleasant weather the 300 wiggles, from 2 to 14 years, were seated on the lawn. A fine young Baptist woman helped me. First they were wild as fawns, but after games and tactful discipline they settled down to love the songs and stories.

The gatherings were used for all sorts of lessons, discipline, cleanliness of body and language, healing of their simple ailments, and laying a firm foundation for understanding the care and love of a heavenly Father.

Little evangelists they proved to be. They brought their mothers, many of whom were too timid to come alone. Several brought their fathers, who needed eye or other treatment.

Teen-age groups were organized into divisions for Bible study. After a year a group of eight boys from the government school, all from the graduating class, were baptized in August, 1944, the entire class coming as a unit. From among these boys, four are already beginning college and university training.

At first, boys from the Christian Union High School came to look at my pictures and books. Later they, too, turned to the greatest of all knowledge—the nature and love of God.

Mr. Yang, Christian principal of the Junior Middle School, led to Christ several of the boys I had been teaching in his school.

Despise not small things! The first day only three or four women came to the mothers' meeting in my home for Bible study. But what has come of it? Later many came and from among them have emerged women who are clean, who serve tea beautifully, who have become responsible leaders in the church, ushering, welcoming people, leading prayer services and recruiting others. They have learned to pray. It was hard to leave them.

Christmas was wonderful. Over 100 young people came to chat. They occupied three rooms, and since I could not be everywhere at once, I asked a person in each room to be responsible for enter-

tainment. One group of young women asked me to tell them the meaning of Christmas. A second room held eighteen men from a pharmacy. In the third were my married friends who came to wish me happiness. Later my fellowship group came to spend the evening.

Every Saturday night came college young people, predominantly Christian and of the others many became Christian. They were their own leaders, and I was only adviser. Games, music, debates—and what discussions we did have! Speakers depicted the American church and American youth. "How do Americans farm?" Always an intriguing subject.

A girl of 12 years from the Primary School had to leave school to support her mother and several smaller brothers and sisters. She had no money to buy even a quilt for herself. Her friends gave as they could, raising the total amount needed, and she found employment as a helper in the Dental Clinic Laboratory.

More givers than these. The parable of the woman with one pig. She had dedicated the pig to God, and then came the day when the pig was sold and she brought all the price to her Lord's treasury—three dollars.

The National Christian Coun-



Mother and daughter operating a street food stand in China

cil has a Committee on the Christian Home. Meetings of women are held every month to teach infant and child care, care of expectant mothers, hygiene, cooking, home decoration. Some of the more enterprising women learn the thousand characters of the simplified Chinese language and become literate.

Individuals come endlessly. One couple were at the point of separation. It is not difficult to fathom the tensions among people living from hand to mouth in China or in other countries today. I gave them money with the advice, "Buy something to eat. You need not speak to each other, but you might find it helpful." They did not separate.

The 19-year-old girl came, all most hysterical, late at night. She had run away, I discovered. She needed a good bed, and I had it. I was able to get in touch with her family.

Food and sleep! Surely half the world is starved for both! A missionary's home may provide both.

And more. One of my boys had come to study the Bible. Later, he said, "I want to learn to pray." I explained the best I could and he tried. One morning about seven he rushed into my sitting room, crying, "I have learned how to pray! Last night as I was in bed thinking of what it would mean if I could only be conscious of God, a voice said to me, 'Why don't you try—you have never tried to pray.' All at once I found myself on my knees actually praying and I felt the Presence of God with me." A little later he was baptized.

A Christian home with open doors in China is not necessarily more of an avenue for bringing children, young people, men and women to Christ than is the American Christian home.

TIDINGS



FROM THE FIELDS

Across Barriers of Language In An American Melting Pot

Missionary service in a West Virginia steel mill town among a cosmopolitan people of 40 races and nationalities whose spiritual darkness is matched by the blackness of their physical environment

By NAOMI NEWELL

ON THE east bank of the Ohio River 28 miles above Wheeling, W. Va., is Weirton, the largest unincorporated town in the United States. People from nearly 40 different races and nations work in the mills of the Weirton Steel Company. The difficulty of their adjustment to this strange environment is known only by those who have experienced it. We who work with them can relate only what our eyes have seen and our hearts have felt. The barrier of language is not easily broken. A Serbian woman who speaks little English is unable to converse with her Greek and Italian neighbors who know no English. Therefore her entire life is confined to her home. That gives rise to another problem. Parents who seldom go out of the home for social gatherings, are unable to observe and understand American customs. Their children, through public school contacts, wish to grow up in the "American way." Conflict results in the home.

Furnaces of the mill send forth smoke and graphite 24 hours of the day and night. At times the atmosphere becomes so dense that it is impossible to distinguish houses and objects across the street. That makes a black picture, but it does not compare with the moral and spiritual darkness through which men are groping

their way. On Main Street, only 11 blocks long, 41 saloons and cafés sell intoxicating liquor.

But Weirton is not all mills and smoke and bars. Many of its people have come to this country seeking a better life and have found it in a material way. Still they yearn for something more enduring and satisfying. To meet this need Baptists have placed a church and Christian center in Weirton. Thus for the past 25 years the missionaries at the Christian center have been seek-

ing to interpret Christianity in a practical way to the community. They have helped mothers bathe their babies, taught kindergarten, listened sympathetically to folk as they told of their troubles, and in each contact have sought to lead people to a knowledge of God and an acceptance of Christ.

The first approach to the home is often through the kindergarten. Last year children from 10 national backgrounds attended kindergarten. Some had never spoken English in their homes. So the teacher in a cosmopolitan area such as this was confronted with additional problems. The aim of the kindergarten is to help develop the lives of the children mentally, physically, socially, and spiritually. The last phase is dealt with as openly as the other three. Jewish children attend the center. At Christmas they hear the



The All-Club Festival at the Weirton Christian Center last May when the May Queen was crowned. This year's queen is a member of the Weirton Baptist Church and is now a student at Alderson Broaddus College



Kindergarten children and their mothers leaving the Christmas Party at the Weirton Christian Center. In the group are Jewish, Greek, Austrian, and Indian children

gospel record of the birth of Christ. One lad became so thrilled over the stories that he related them at home. The father immediately reminded his son that they were Jews and did not believe in Christ. The child, very much disturbed, replied, "But, Daddy, can't we even believe in the baby Jesus?"

The kindergarten is not only the first contact with the home, but also lays the foundation for many activities at the center. When these children go to public school they come back to the center at least one afternoon a week for a club program. Many continue attending club activities until they finish high school, and in peace time even into the years ahead. Each week during the past year 11 well-rounded club programs were conducted in addition to three boys' basket-ball leagues and one girls' league. An English class for foreign-speaking women meets two afternoons a week for an hour and a half each session. The 14 regular attendants in this group, representing six nationalities, are all mothers with home responsibilities. Eight of them have sons or daughters in the armed forces.

These and other scheduled activities are just a part of the day's work at the center. A foreign woman telephones her English teacher to help her write a letter. A child calls to report that her mother has just sprained her ankle and wants one of the missionaries to strap it for her. A neighbor breaks her leg and wants to borrow crutches. The missionaries are called upon countless times to apply iodine to scratches. Often in the case of death, members of a family look to the Christian center for comfort even though the Catholic priest be called in to perform the last rites.

Is this work worthwhile? Are there results? These questions are often asked by thinking Baptists. The answer is found each day in the work itself. While calling one afternoon the missionary was asked by an Italian woman to write a letter to her daughter. After the heading and the salutation were completed the woman commanded: "You give her plenty hell for me." From that request grew a conversation that has helped to change the views and language of that mother.

In another home a woman was greatly disturbed by the ill health

of her husband and the many problems presented by their grown children. The missionary told from her own experience of incidents of answered prayer; then together they prayed. A week later the woman for the first time expressed a belief in prayer.

The Christian center is the only institution in Weirton providing wholesome recreational activities for children and youth. Shows and pool rooms compete for their interest, and of course many if not otherwise occupied would find stealing and destroying property a means of recreation. At the center they spend their energies in a constructive way—working in the shop, engaging in Girl Scout activities, learning to cook and sew, and playing in the gym.

The Christian center also serves as a "melting pot" where Greek, Italian, Pole, Slovak, Russian, Serbian, Jew, and Negro come to know each other as brothers. Children come to this realization as they play and work together; the women, through the Cosmopolitan Woman's Club and the English Class.

In the midst of race and nationality prejudice and misunderstanding from many angles, the Christian center seeks to demonstrate the love of Christ. Mothers work in the mill, and leave the children to care for the house, prepare meals, and provide their own recreation. Many children are living in broken homes. One 11-year-old girl on the playground told the missionary that her father had been sent back to the old country because he had a wife and children there.

The need in Weirton is great and the work is hard, but God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

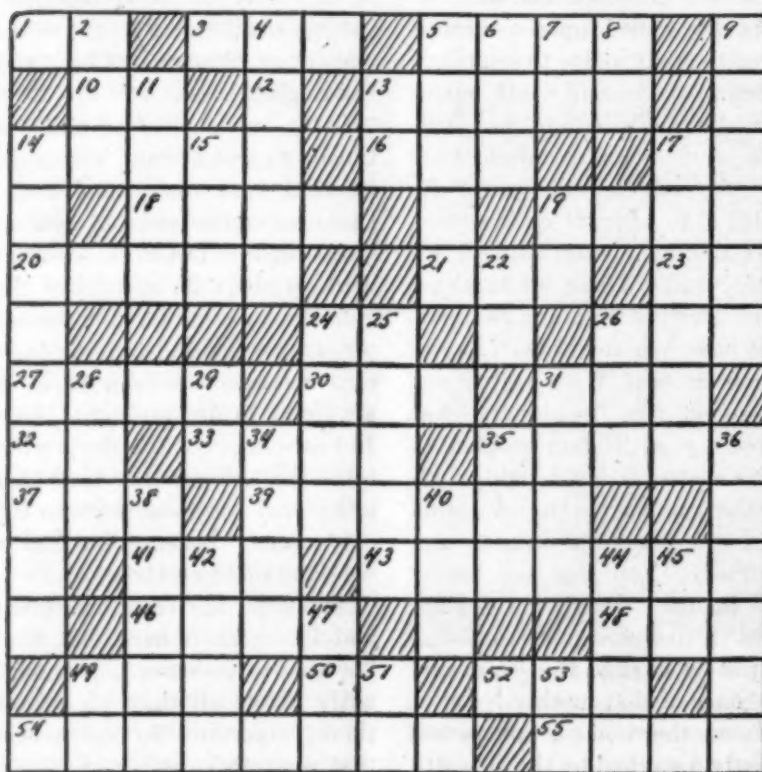
MISSIONS CROSS WORD PUZZLE PAGE

No. 26—Jesus Walks on the Water

ACROSS

1. "Then they that were . . . the ship came and worshipped him." Matt. 14:33.
3. "Stand in . . . , and sin not." Ps. 4:4.
5. "And he said, . . ." Matt. 14:29.
10. "Be . . . good cheer." Matt. 14:27.
12. "they supposed it had been . . . spirit." Mark 6:49.
13. "I am the way, the . . . , and the life." John 14:6.
14. Walked.
16. "if it fall into a . . . on the Sabbath day." Matt. 12:11.
17. Japanese measure.
18. Plane surface.
19. "in the . . . th watch of the night." Matt. 14:25.
20. More rare.
21. Combining form signifying through.

23. Greek letter.
24. Weight.
26. "and . . . down your nets for a draught." Luke 5:4.
27. "wherefore didst . . . doubt." Matt. 14:31.
30. "Rabbi, thou . . . the Son of God." John 1:49.
31. "when he saw . . . wind boisterous." Matt. 14:30.
32. Calcium.
33. "saying, Lord, . . . me." Matt. 14:30.
35. "ship was now in the . . . of the sea." Matt. 14:24.
37. "and the archers . . . him." I Sam. 31:3.
39. "when they were come into the ship, the wind . . ." Matt. 14:32.
41. Servant. Ezra 2:57.
43. Finds out.
46. "that lie upon . . . of ivory." Amos 6:4.
48. American Bible Society.
49. "This is my beloved . . ." Matt. 3:17.



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No. 34

Last Month's Puzzle

50. "O thou . . . little faith." Matt. 14:31.
 52. "Thou shalt worship the Lord thy . . ." Luke 4:8.
 54. "saw him walking on the sea, they were . . ." Matt. 14:26.
 55. "for the . . . was contrary." Matt. 14:24.
- Our text is 10, 12, 13, 27, 30, 31, 49, 50 and 52 combined.

DOWN

2. "be . . . afraid." Matt. 14:27.
4. "he walked on the . . ." Matt. 14:29.
5. "and beginning to sink, he . . . , saying." Matt. 14:30.
6. "when Peter was come down . . . of the ship." Matt. 14:29.
7. . . . of Olives.
8. Exclamation.
9. "It is a . . ." Matt. 14:26.
11. "and they cried out for . . ." Matt. 14:26.
13. Township.
14. "immediately Jesus . . . forth his hand." Matt. 14:31.
15. Prefix.
17. East Indian coin (pl.).
19. Note of scale.
22. ". . . is I." Matt. 14:27.
24. "tossed with . . . s." Matt. 14:24.

25. "give unto you power to . . . on serpents and scorpions." Luke 10:19.
26. Doctor of Humanities.
28. City of Benjamin. Gen. 12:8.
29. "For he that is not against . . . is on our part." Mark 9:40.
31. Current. 34. Sour.
35. "much people . . . him." Luke 9:37.
36. The ship was . . . about on the sea.
38. Prohibited.
40. "Jesus went unto them, walking on the . . ." Matt. 14:25.
42. Bill of fare.
44. Moslem judge.
45. Terbium. 47. Sun.
49. Senior. 51. Iron.
53. The beginning of owing.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Women in Evangelism

By BERTHA GRIMMELL JUDD

AS wife, mother, sister, aunt or grandmother, woman has a unique part in evangelism. In "the creative witness of the Christian home" hers is the place of honor.

1. THE CHILDREN IN THE HOME. They learn from her the first lessons of prayer; they receive their earliest intimations of a loving heavenly Father, who is also the God of righteousness and truth. They are kept from ways of evil and established in the ways of godliness because they have been taught: "Thou God seest me." They early become saturated with the beautiful stories of the Bible and are guided by its instruction. They are challenged by her example to lives of Christian faith and service, whether as missionaries and ministers or as laymen and laywomen.

2. OTHER CHILDREN. Her influence extends beyond the home to other children, the friends of her home. It finds expression through the teaching of a Sunday school class or Junior group, participation in the Daily Vacation Bible School, the Royal Ambassadors, or the World Wide Guild, or through the organization of neighborhood evangelism among children, a unique project sponsored by the American Baptist Publication Society and the Department of Evangelism of the American Baptist Home Mission Society. She may reach out to those beyond the age of childhood through distribution of tracts, gospels or through mothers' meetings or through the mothering of those in need of a friendly hand. She can help through definite prayers for specific individuals, for the pastor, for revival in her church, and through membership in a prayer-group drawn together by the promise: "Where two or three are gathered together in my name there am I in the midst of them."

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Other activities include Christian friendliness projects, Christian living at home, in school, in office or in the factory, friendly calls made for the purpose of inviting people to surrender to Christ, luncheons, teas or other social functions in order to present the Christian way of life to inquiring friends, and through cultivating acquaintance with the parents of boys and girls in the youth fellowship of the church, for the purpose of winning the family as a whole to Christ.

ORGANIZATIONS. Women may be evangelists through their organizations. Every society in a church should have as its primary objective the upbuilding of the church. When an organization is an end in itself instead of a means to the end of challenging its members and all new ones it may enlist to full surrender to Christ as Lord and Master of life, it has severed itself from the source of power and is a stumbling block in the way of the Kingdom of God and a menace to the church. Every Woman's Society should therefore recognize a basic three-fold mission: (1) The fellowship and edification of its numbers. This is generally accepted and joyously acclaimed. It is valuable. (2) The enlisting of new members. This is too often delegated to a committee, too seldom expresses the passionate desire of all the members. It is imperative. (3) The reclaiming of those who have drifted away. This is almost entirely forgotten, for it is the most difficult. It is glorious. "Seek," says the Master, "and ye shall find."

"Thou must be true thyself

If thou the truth wouldst teach,
Thy soul must overflow

If thou another soul wouldst teach.

It needs the overflowing heart
To give the lips full speech."

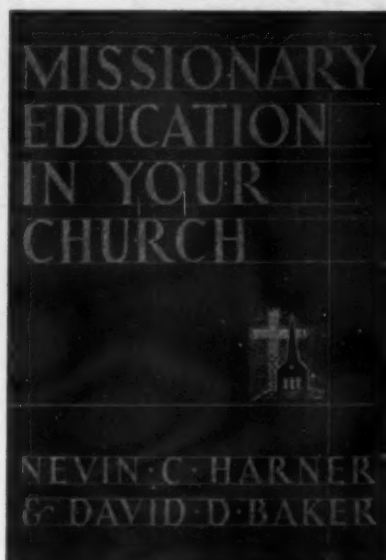
MISSIONARY • EDUCATION

The Importance of Leadership in Missionary Education

The minister of each church is still the key person in every significant church-wide program. This is particularly true in missionary education; yet the minister with his pastoral and preaching duties, and all of his other responsibilities, needs helpful cooperation in strengthening the outreach of this program. Therefore one of the first responsibilities of the Secretary of Missionary Education for the local church is to review the suggestions for methods and program which come from the denominational office and with the local church in mind to use discrimination in the selection of material to discuss with the pastor in order that he may have a comprehensive knowledge of the missionary education for each age level. This liaison person who may have direct contact with the Department of Missionary Education periodically receives information and new materials and should be related to the Missionary Committee, Woman's Society, and the Board of Christian Education in an *ex officio* capacity, if not as an elected member.

1. The Secretary of Missionary Education should organize a Committee on Missionary Education to reach every phase of church work with a constructive program, achieving this in cooperation with the pastor and related groups under the leadership of the World World Service Secretary, Children's World Crusade Secretary, Reading Program Secretary, and others.

2. A graded program of Missionary Education should be in-



tegrated in the Sunday Church School program through the use of Judson Keystone Graded Courses, such books as the *Bible and Missions*, and other recommended materials.

(Continued in next column)

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Bible Book-of-the-Month HABAKKUK For March

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In the month of the Every Member Enlistment Program as we approach the end of the fiscal year and our opportunity to make up "that which is lacking" for the Lord's work is drawing to a close for this year let us quickly read Habakkuk and renew our faith and respond in our day to a situation so like that described in Habakkuk.

The April 1945 issue of *Missions* will print the list of books recommended for the Bible Book-of-the-Month program for the year 1945-1946.

3. A graded Church School of Missions should be planned in connection with the general educational program for the whole church. In this school there should be classes for the different age levels in which recommended study courses should be carried forward under the leadership of competent teachers discovered in the church membership; or found through Speakers Bureau and League of Interpreters, or through the selection of outstanding personalities in the community, or missionaries who can contribute so much through their particular knowledge of the field and fellowship not only in the classes but in worship and recreational periods. In addition to study there should be worship programs. Motion pictures may be used or other visual aids related to the theme of the year; a play or a pageant may be the outcome of a study. No school should close without having arranged for consideration of what the church should do to promote the cause about which it has been studying.

4. The leader in Missionary Education should encourage the church to see that specially selected representatives attend Summer Conferences, Training Classes, House Parties, or Retreats where additional leadership may be developed for the educational program in the church.

5. This leader should encourage the use of missionary education and inspiration in church meetings which will reach the largest percentage of the church membership.

6. Through the Youth and Children's leaders a Baptist Youth Fellowship should be organized,

including World's Service emphasis, and Missionary Education for children should be promoted. By enrollment in the organizations nationally the groups immediately begin to receive periodic helps available for these groups.

7. The person responsible for the Missionary Reading Program should see that the books are selected with all age levels and interests in mind. Library books can be made accessible to folk im-

mediately after church at a table which is near the exit. Ingenuity will publicize the books available and guide interest.

8. Accurate records should be kept and reports rendered immediately upon request. The report year ends April 15. Records are maintained for the churches that have carried on missionary education during nearly a quarter of a century. The growth of interest has been phenomenal.

Missionary Education is a component part of the total church program. When it is effective it is a great source for world reconstruction and world brotherhood in this period of world disintegration, and an international cohesive when it eventuates in world Christian service. The Bible is its basic source book. Christ's commission is its inspiration. Its dynamic is love. Its outgrowth is active Christian living and giving.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors



An adventure in racial friendship sponsored by the Baptist Youth Fellowship in the Harlem Educational Center

Dear Friends of the Fellowship:

As the new road over the hump is completed, as bit by bit Burma is reclaimed from invading forces, the minds of Northern Baptists look toward the time when this oldest mission land can be opened to the peaceful missionary forces once more. Some missionaries already are planning to enter with the Red Cross units, some are making special preparation while

in India or elsewhere for the service that will be especially needed on their return. Two, of whom we heard, are busy reading proof on the New Testament in the Kachin language in readiness for work in that needy area in the hills when it can be resumed.

One of the missionaries studying here and eager to take her place in Burma at the earliest possible moment is Dr. Martha

Gifford, for years a missionary physician at Ellen Mitchell Memorial Hospital in Moulmein.

At Green Lake last summer Dr. Gifford was the camp physician. One day when Kipling's song, "On the Road to Mandalay" was sung, Dr. Gifford's concern for Burma, and the days that lie ahead for us in that land, inspired her to write a new version which was more truly in keeping

with the spirit and purpose of Northern Baptists. Here are the words she wrote that we might well put into our own song collections and use in our groups often (*Let's Go Back to Mandalay*).

No doubt Dr. Gifford would like to remind us that the thing that would truly set these words to music is our own pledge in the Every Member Enlistment which so many churches are carrying out this month of March. The youth part in this Enlistment—our *Adventure in Giving* project—should put the ring of truth into the words as we sing them.

And wouldn't you think that going the *second mile* in completing the World Emergency Forward Fund might help us over the hump on the road back to Burma? Let's sing! *Very sincerely yours,*

Elis P. Kappaw

Let's Go Back to Mandalay

By the old Moulmein pagoda, tall and stately on the hill

There are Burmese souls awaiting,
souls awaiting, waiting still,

And the wind is in the palm trees and
to me it seems to say,

"Come you back, you Christian people,

Come you back to Mandalay,

Come you back to preach and pray

Come you back to Mandalay,

There it's night, there is no day.

Can't you see the needy people from
Rangoon to Mandalay?

On the road to Mandalay

Now it's night instead of day.

When comes dawn, when comes the
morning, Christian friends so far
away?"

The land was filled with beauty and
her folks were glad and gay.

Now their faith is sorely tested, filled
their hearts with great dismay.

Can you see her people trekking, looking
for a peaceful land?

Can you see discouraged churches,
looking for a helping hand.



*Martha Gifford, M.D., for 24 years
a medical missionary in Moulmein,
Burma*

Looking for a helping hand?
Hands to stretch out firm and strong,
Hands to right another's wrong.
Grateful hearts she'd stretch to meet
them and she'd lift her heart in
song.

On the road to Mandalay
Where despair doth walk today
Must they look in vain for courage
from their friends so far away?

Let us go there with the Gospel, with
our best against the worst,

With the message of our Saviour, for
naught else can quench that
thirst.

Oh, their need to us is calling, and it's
there that we should go,

To the sinsick and the weary, all
whose hearts are filled with woe,

All whose hearts are filled with woe.

Let's go back to Mandalay,

Teach again to sing and pray.

Can't we hear the Saviour saying,

"Love those friends of Mandalay"?

Let's go back to Mandalay,

Preach and praise and sing and pray,

And we'll win them for our Master,
for the Christ we serve today.

Youth's Day

By C. EDWIN WARREN

This is Youth's Day. They are
no longer the silent section of
humanity. Some people would
contend that they never have
been silent and that this was the

trouble with them. Just now, however, those who would have previously argued this point are now saying—"In the youth lies our only hope."

Unfortunately when wars come the world turns to the younger generation and says—"This is Youth's Day." This time many people, perhaps from a touch of conscience, are saying, "If the kids can win the war they must surely be able to do other things." In the churches we are finding an increased awareness that youth wants to assume its place as a responsible group, helping to carry its share of church responsibilities. This is witnessed by "Youth Enlistment."

Last year the Baptist Youth Fellowship introduced "The Youth Enlistment Plan" whereby local youth groups canvass the youth of the church to obtain pledges to the regular church budgets. It was so well received that the plan has again been followed this year, which is simply youth doing their part of the job of the church's total Every Member Enlistment. The "know how" on carrying out Youth Enlistment is to be found in Fellowship Features No. 4. It is this year's *Adventure in Giving* and is a major project of the Youth Fellowship to be undertaken sometime during March. You will naturally coordinate this *Adventure in Giving* with the local church plans for its Every Member Enlistment. As further aid the pastor has received in his Every Member Enlistment Packet, a Youth Methods folder entitled, "Youth Shares." In the midst of all the world's destruction, let's do something constructive! Put the plans of this material into action and we will have "Youth Enlistment." Let's enlist 400,000 strong in an *Adventure in Giving*.

Appreciation Registered

At the last meeting of the Executive Board of the Baptist Youth Fellowship it became necessary to accept—and most reluctantly—the resignation of Mrs. Annajean Richards Anderson. We mean reluctantly too, for no one person has contributed more to the development of the Fellowship during these first years than has she.

She was in the group of over three hundred young people at the Denison Conference where the young people of the denomination pooled their ideas of what a new youth program and organization in the denomination might be. She came to Denison out of an active life in the local and state youth work in Michigan. She was one of the youth leaders in the Guild work of her state.

When the first National Council of the Baptist Youth Fellowship convened and began its work, Annajean was made chairman of one of the two major committees into which the entire Council was divided—the one dealing with the basic program of the Fellowship. Out of the intensive work of this committee the present five-fold program for senior high and older young people of the Fellowship was developed.



*Lyle Anderson and his wife
Annajean*

One of the most important responsibilities which Annajean has carried is the chairmanship of the Youth Committee of the Council on Christian Education. It is this Council on Christian Education which sponsors the Fellowship. The continuity of service of the Chairman of the Youth Committee during these early years, and the marked ability and insight with which this service has been rendered deserves the very real appreciation of all those interested in Baptist youth work.

When the 73 members of the National Council of the Fellowship met for its annual meeting at Kalamazoo, Michigan, Annajean and her husband, Lyle Anderson, became the gracious host and hostess to these young people

from across the denomination. Kalamazoo is Annajean's home town and Kalamazoo College is Lyle's Alma Mater. The picture on this page shows them outside the door of Hoben Hall at the College. Young people who attended Green Lake last summer will remember the fine service rendered there by them both.

Both of these young people have been continuing their study for Christian work. Lyle completed his seminary work in January and was ordained. Soon after he reported for training for the Navy Chaplaincy. During these months of his training Annajean will be having a most deserved rest with her parents in Florida.

The kind of spirit and comradeship generated by the Fellowship, as young people follow their Christ together, does not close with resignations or movement to far places. Wherever such young people are a bit of the Fellowship abides, and wherever they go they serve. All Baptist young people—who are the Baptist Youth Fellowship—will want here to express, to these two, their appreciation for this distinguished and devoted service to the Baptist movement of youth, and to wish them a large measure of success and happiness in the next responsibilities which fall to their hands.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

Here is the latest newsletter from our Special Interest Missionaries, the Crain family:

"All the news that's fit to print" about the Rangoon Crains:—Children are all in school—Mary Jean goes proudly every day to the Christ Church School

next door. She is playing the heroine in a dramatization of "Little Red Riding Hood" some day next week. The boys are of course in Woodstock School; they have learned to swim, and a letter from Alan says he can jump off the diving tower now. I'm glad he has the nerve to do it! Warren is

spending a day or two in the school hospital with a food rash, but it sounds as though he's having a grand time of it.

We had with us for a week a lovely family from Chengtu, West China, Mr. and Mrs. Lewis Smith formerly of Nanking. They have two girls, and a Chinese girl was

with them, a real houseful when they were here. Now we have with us a Welsh family of the China Inland Mission, from out on the east coast. Coming out they came six days by sedan chair (carried on coolies' shoulders), then by air to Kunming, air to Calcutta, and rail to Jubbulpore. They have two nice little boys, one just a bit younger than Mary Jean.

Weather is very nice this time of year. The rains are nearly ended; we haven't had a hard rain all this week. The thermometer hovers round 80 degrees most of the time. People from other places in India seem to think it's ideal climate. (Wait till winter comes!) We enjoy having the grass so green in our front yard.

Soldiers of many countries are to be seen on the trains and everywhere else these days . . . British Tommies and officers, Indians from all parts of India, more and more Americans. Most of the English and American boys don't have any love for India—they say it's O.K. by them to give India back to the Indians any day! I did meet one American boy who said he's just as soon be in India as any place. I couldn't understand it till I found he was Regular Army—thirteen years' service. "The Army's the Army," he said.

Some time ago I wrote a little booklet, "A Diary of Beginning Again" which some of you have seen. I told how we had started our printing in Burmese again after having lost our magnificent plant in Rangoon. Since then we have made several more steps forward. We have a young man with us now who has learned the complicated set type (he never worked in a print-shop before), and has learned the complicated Burmese case. He is setting up

the type for our Burmese hymnal now. We are now branching out into another language—Sgaw Karen. We have secured Karen type from the S.D.A. people in Poona, where we got the Burmese.

The most encouraging thing is the arrival of a Karen girl to help in translation and in Karen type-setting. She is Pwo Karen, but she speaks, reads and writes also Sgaw Karen, Burmese and Kachin. In addition she knows English very well; she speaks Hindustani, and during the past couple of years has picked up Assamese. She has been working with our missionaries, Miss Bonney and Miss Laughlin up in Sadiya, Assam.

All in all, we're happy here, and the joy of this lovely place, the comfort of the family being well, and the satisfaction of work being accomplished, make us feel that we could hardly be more fortunate. It really is a wonderful life we are living, and we sure are glad to be alive.—THE CRAINS.

Sincerely your friend,
Florence Stansbury

Friendship Plane

What child does not love to watch an airplane and to dream



of some day taking a long trip through the air! Upon this child interest we have built the new Primary stewardship project, FRIENDSHIP PLANE.

There is a large picture of a plane in the air. As the accompanying stories are read and the missionary offering is taken, the children locate on the cutout sheet the face of the child they are learning about. This face is cut out and pasted into one of the windows of the plane.

You will find it a bright and attractive piece of stewardship material. Be sure to send for copies today. You may want to use one set for the whole department. On the other hand, you may feel that there is value in doing it both as a department, and individually so that the child will have something to take home when the project is finished. Each complete set includes a picture-folder, story sheet and cutout sheet. Order today from the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y., the number of sets you wish.

Special Note: If you are an amateur photographer or have one in your church please try to take some pictures of your group as they work with this project. Send all pictures to Miss Florence Stansbury, 152 Madison Avenue, New York 16, N. Y.

Home Mission Study Materials

Have you had your study of the American Indian yet? If not, be sure to spend six or eight hours on this study before April 15, 1945. You will need the study book: Primary—*My Indian Picture Story Book*, or Junior—*Peter of the Mesa*. You will want our Baptist Study material—*Children Link Hands*. This material has been written by missionaries. It con-



An exhibit on Home Mission study material on the American Indian

tains four Primary stories and four Junior stories about Indian children whom our own Baptist missionaries have known and have had a part in relating to our Christian program. Mr. and Mrs. Loveridge, Mr. and Mrs. Derbyshire and Mr. and Mrs. Patton were responsible for sending us the material.

In the LEADER'S MATERIALS you will find lists of books about American Indian children that your children will like to read. These may be secured from your nearest library. Ask the librarian for good, large pictures of the American Indians. Maps and resource materials may be purchased directly from us. There is a wealth of material. I hope your study eventuates in a better understanding on the part of your boys and girls and the American Indians.

Boston Christian Center Meets War Problems

So often we are asked, "Does the war affect your work?" All the regular work must go on and war problems also must be met. Most of our senior boys are already in the armed service. Streets are full of young girls "chasing

uniforms" and children, whose mothers are in war jobs, are running loose and wild as never before. We try to have more classes and clubs to keep all that we can safe and in good company.

Many special problems also must be solved. Little Thelma, eight years old, has always been a favorite at Heath Christian Center because of her happy smile and friendly disposition. Last summer, however, she lost her smile, and as weeks passed she became gloomy and irritable. Try as hard as we could, we failed to discover what was worrying her. One day after much prayer about it I called the child into the office for another try, for all of us were deeply concerned for her health. As I talked, suddenly I knew the

answer. I said, "Your mother works, and you spend a lot of time with your grandmother, do you not?"

"Yes, I do," came the answer.

"And I think your grandmother cries a lot for her son who is in the army, doesn't she?"

"Yes, she cries all the time," was the solemn reply.

"And you love your grandmother, and it makes you feel sad too!"

She nodded her head miserably.

"But does Aunt Ada cry all the time? Or does she trust God to take care of her brother? And doesn't she try to make grandmother cheer up? And don't you suppose that perhaps God wants you to be the sunbeam he needs to help grandmother?"

And like the sun coming from behind a dark cloud the radiant smile flashed across her face, as she said, "I will help her."

The burden of war, so hard for sensitive children to bear, rolled off her heart. Had God not sent us the answer, Thelma's whole life might have been permanently blighted.—*Martha Mixer*

Children Become Evangelists

The First Baptist Church of St. Paul, Minnesota, conducts the Wacouta Christian Center in its own building, and in January 1944 opened another mission in a neglected neighborhood. The work



Sewing class at the West End Community House in Boston

has increased a great deal in the new Branch Center and many favorable comments have been made about the efforts put forth. A woman, who had shown no particular interest in the work, called me aside one day as I was calling in the neighborhood and said, "My! What a difference there has been in the family next door. Their six little children had always been terribly mean and destructive, but they have shown great improvement since going to your School." This was one of the families which had been reached by no church or religious teaching until we opened the Center on Mississippi Street.

We had a two-weeks' Vacation Bible School at First Baptist Church in June, followed by a three weeks' school at the Mississippi Street Center. Attendance was very regular in both schools. The offering for missions totaled about twenty dollars.

Several made known their desire to become Christians, others grew noticeably after their first decision, and went out to get others. Our main objective in handwork this year was to do something for someone else. Some of the juniors made individual flannel boards to use in retelling the Bible stories and Scripture lessons to other children in their neighborhood who could not come. Some went to crippled children, while others went to their own playmates. One mother told me that her little girl had told the stories of Jesus to her Catholic and Jewish playmates. It is difficult to measure the extent of this effort.

The young people I sponsored during the year wanted a Work Project—so decided they would clean and paint the Christian Center. We have enjoyed doing this bit of "missionary work" to-

gether, and it has given opportunities for close fellowship and leadership in menial tasks.

The first of September my successor will arrive to carry on where I leave the work. I go to a wonderful husband as his helpmate in his work as pastor of

Bethel Baptist Church, Marinette, Wisconsin. Will you pray that the seed sown here may spring up and bear fruit? And may I also ask your prayers for me as I go into the role of "pastor's wife" on September 24th.

—Freda Christensen

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance & Promotion, 152 Madison Ave., New York, 16, N. Y.

A Successful Project

By MRS. DONALD B. CLOWARD

Last summer a group from the Women's Guild of First Baptist Church, White Plains, N. Y., read aloud *The Indian in American Life*, by G. E. E. LINDQUIST, in three two-hour meetings. Wishing to pass on to the church their interest in this study, they sponsored the November program of the Guild.

The object of the meeting was to interest the church in the home mission study theme by the project method rather than the lecture method. . . . Six weeks ahead we met to plan the program and each woman was assigned to make a small model Indian house representing one Indian culture. These were made at home. Husbands and sons helped. The California Indian house was an artistic triumph, made from beautiful colored reeds that one of the men gathered while hunting. His wife made some beautiful little woven basket models by crocheting colored thread. The member having the Alaska assignment reported that her husband ("poor benighted creature!") had asked her when they were going to start the "tepee." He didn't know that they had to make "a house from hand-hewn (cardboard) planks and put hand carving and painting on

it, and make a totem pole." The boys in another home made the Iroquois "long house." The children in all the families helped and were interested. Several of the Indian houses were taken to church school classes and used for missionary talks before our meeting.

Favors were made by the High School girls' class—tiny coat lapel ornaments in the form of a "papoose" made from woolen scraps and beads. They made 80 of these, taking home a purse full of materials from Sunday school to work on during the week. And in connection with it they decided to study *Indians Are People, Too*, by RUTH MUSKRAT BRONSON. They also made 80 "bear skin" menus for us. The Loyalty Group in the church planned the luncheon, serving Indian foods.

On the day of the meeting itself, a surprisingly large and beautiful exhibit of Indian rugs and other articles (loaned by the church women) formed a colorful background for the program. Our teaching project began right at the luncheon tables. The Indian houses were used as centerpieces, and the women at each table represented one culture group. The member who had made the "house" served as *Chief*, giving information concerning it. *Opinion Tests* (interest arousers) were at each place to be filled in during lunch.

After the luncheon the program began with a 15-minute devotional. The one in charge had done considerable research on Indian religion. . . . Then 15 minutes was allowed for the music, the leader giving an interesting talk in connection with the solo, *By the Waters of Minnetonka*, and demonstrating several Indian instruments which she had obtained from the American History Museum.

Next the *Chief* of each culture carried her house up to the front to display it and to "boast" for two minutes about the achievements of her Indian group. The houses were placed together on a table under a large map showing the location of the various Indian cultures. Also displayed was a large poster showing the title and author of the study book, with a word to describe each of the chapters in order to show the plan of the meeting—i.e., *Culture, Personality, History, Present Adjustment, Education, Missions, Future*.

For the second chapter we put on a skit—a true story which one of the women remembered as taking place in her home when she was eight years old. She played the part of the Indian woman who had come to work in the home. She could not speak English and had no training at all in house work, and was finally dismissed.

Having presented the problem of the primitive aspect and culture of the Indian, we considered the

solution. Chapter III, *History*, was presented very briefly—how the early citizens thought the Indian problem hopeless and that today's German technique of "extermination" was the only answer, resulting in the massacre of whole villages, the "Trail of Tears," and the concentration policy.


How the reservation system worked (the remaining four chapters) was presented by a panel discussion. I asked the questions and each woman on the panel

presented the point of view of a different agency,—the government, mission boards, Dr. Lindquist, Mrs. Bronson, etc. Dr. Lindquist's *Next Steps* was distributed for the women to use as a basis for letters to their senators.

The program was intensive and packed with material, and a great many people took part. The houses were used for two Sunday night meetings by the young people and were on exhibit in the Men's Class for several Sundays. It meant a lot of work, but everyone felt it was worthwhile and that they had enjoyed it.

The menus mentioned were cut from cream colored paper in the form of a bear-skin rug, with inked-in head, paws and tail, the inking extending along the edge. Listed on these were the following foods, "Gifts of the Indians to the World," which made up the menu: Beans, corn, tomatoes, peppers, potatoes, squash and pumpkin, chocolate.

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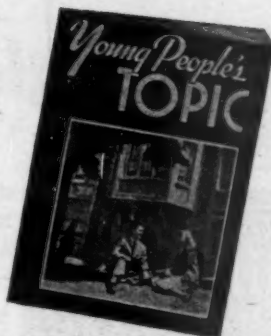
Lura Littlefield Stewart

By MRS. EARLE V. PIERCE

In the death of Mrs. F. Alex Stewart, on December 26, 1944, the Woman's Foreign Mission Board lost a loyal and zealous worker. The privilege of service and fellowship while on this Board was one of Mrs. Stewart's greatest joys. Mrs. Stewart was also active on the Board of the Minnesota State Convention, and for several years was president of women's work in her state. She always gave intense devotion to her denomination and to the cause of missions. She taught the same class in the Sunday school of her church until the one-time high school girls had become grandmothers. At her death this class voted not to send flowers but to give the price of the flowers to missions, keeping true to her ideal. Lura Littlefield Stewart graduated from the University of Minnesota, where she and F. Alex Stewart, her husband, were students before their marriage, and where both of their sons attended later. Her husband died when the sons were small, but with high courage she shouldered the double responsibility toward them, and had the deep satisfaction of seeing them grow into splendid men, happily married with children of their own. On Christmas Eve in the home of one of these sons, Mrs. Stewart requested to be taken to the tree downstairs to see her beloved grandchildren receive their gifts. She was carried back to her bed, where she fell into a deep coma in which she passed away on the following forenoon.



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NOTE.—This abbreviated Denominational Directory is substituted for the complete directory which will be published in a later issue. Space limitations make it impossible to publish the complete directory more frequently.—Ed.

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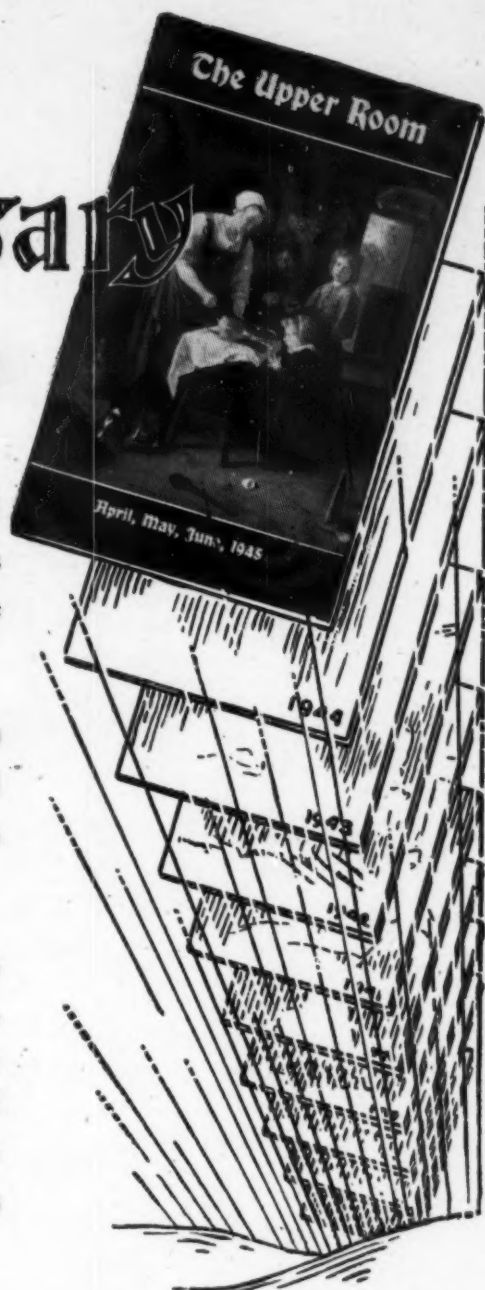
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